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Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM
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RNS PHOTO

"LET US GIVE THANKS"

November 16, 1949

FROM COVER TO COVER

THE CHURCH AND ITS FAITH IN EDUCATION, an address delivered by Dr. John O. Gross, executive secretary of the Division of Educational Institutions, Methodist Board of Education, at the inaugural exercises of Dr. Ralph E. Noble, president of Vermont Junior College, November 5, 1949. ..... Page 3

Bernice Bassett Wyman, at one time a missionary of The Methodist Church, describes a Japan of some thirty years ago in her article entitled THIS ALSO WAS JAPAN. ..... Page 9

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Plus, the November Diary of our Washington Correspondent, Dr. Samuel W. Irwin and a roundup from Religious News Service of excerpts from sermons on Reformation Sunday.

READERS WRITE

Doing Something About It

Being a native of the north country it was with great interest that I read "The Call Of The North Country" by Bishop John Wesley Lord, in the Aug. 31st issue of ZIONS HERALD.

If John Wesley, after more than 150 years of the working of the great Methodist Church, could see the decadent condition of that church in the back roads of northern New Hampshire, he would be appalled. The Methodist Church is responsible for the spiritual well being of these people on the back roads, it would seem, for this church is in the majority in our northern New Hampshire townships. We just are not doing the job and reaching the people that were churched nearly one hundred per cent, a few decades ago. I can remember when there were six rural churches within a radius of ten miles from my home, all active and progressive. Today five of these churches are closed, moved away or torn down. One was reopened this year by another denomination. We were not on the job. Others have assumed the responsibilities that we should have shouldered.

The program which Bishop Lord has outlined can serve such a community as ours and serve it well. When the Rev. Fred E. Fox was appointed superintendent of our Northern District, it was one of his first jobs to come to Colebrook and sit down with us to work out a plan of salvation. With him in the field and with Bishop Lord's intense interest in the people on our back roads, I am sure they will not be disregarded much longer.

On a small scale, our church at Colebrook has started a program well worthy of consideration. We have started bus routes to bring the farm children into Sunday school. Last year an average of 40 children were brought in each week. This year we are bringing in an average of seventy which comprises the majority of our church school attendence. This does not mean that we have reached all the children nor does it mean that with one minister we can make the necessary contacts in the homes of these children. But it does show that there still remains a spark which if kindled by such a revival as a Home Mission could bring about, we would again be on the map of The Kingdom.

CHESTER D. NOYES,
Colebrook, N. H.

Editorial Eyesight

EDITOR'S NOTE: In our issue of Nov. 2nd, an editorial criticized the Jefferson Military College for its reported acceptance of a $50,000,000 grant from Judge George A. Armstrong, providing the school upheld white supremacy. The reports had come through the major wire services and at the time we went to press with our Nov. 2nd issue no change had taken place. Over the week-end of October 30th, however, because the college said that it would not teach white supremacy, the offer was withdrawn by Judge Armstrong. The following letters are typical of reader reaction. It should be noted, however, that Jefferson College agreed to admit only white students, but refused to accept the proviso of the grant that required it to "teach white supremacy."

I hope you have by this time had a revised version of the action of the Jefferson Military Academy at Washington, Miss. Your statement, "The school has agreed to the conditions of the will, and henceforth will admit no person who is of African or Asiatic origin" is exactly the opposite of the truth. Although the school is in dire need of funds, having run down to the point where it has a small number of students and is badly in need of money for repairs and new equipment, the Board of Trustees of that school replied to Armstrong that they would not accept the $50,000,000 under the condit he had laid down.

That was in Mississippi! In fact, it a greater thing for this little military acade to do than it was for Dr. Umphrey Lee decline $5,000,000 for Southern Metho University.

I hold no brief at all for this partic military academy, nor, in fact, for any k of military school, but even the devil serves his dues.

(Rev.) JOHN Q. SCHISLE
Nashville, Te

What is the matter with the honor editor's eyesight? The news dispatches tinctly stated that the Jefferson Military lege, although in need of funds, turned do the offer of $50,000,000 made on the co tion that no person of African or Asiatic scent be admitted.

Here's hoping that the editor's eyesi may improve and that never again will desire to get something on somebody him so far astray.

MRS. BENJAMIN F. THURSTO
Newport,

NOTE: Another reader sent us the follow editorial which appeared in our Metho *North Carolina Christian Advocate.*

STRUGGLING MISSISSIPPI COLLEGE
REFUSES TO SELL ITS HONOR

The trustees of Jefferson Military Col of Washington, Mississippi, are to be c mended for turning down Judge George Armstrong's offer to put their tiny inst tion on easy street financially by a gift would perhaps eventually total $50,00 The gift was not rejected because the mo was not needed. The school is in despe economic plight, and the future of the lege is uncertain. The trustees turned do the offer because they were not willing bind the institution to the wealthy oilm requirements, among which was the requ ment to teach the superiority of the An Saxon and Latin-American races and to clude from its faculty, staff and student b persons who were Communists or of Afri or Asiatic origin.

Speaking for the board one trustee s "There isn't enough money in the worl make us go through with the philosophy education based on religious bias or a Semitic feeling."

The trustees are right. There shoul be enough money in the world to tempt school, however hard pressed, to sell its for money. There is no place today for teaching of racial superiority. We are pr that this college, located in the South, tho its back is to the wall financially, is unw ing to become the tool of a philosophy life that is as decadent as it is false. — printed from the *North Carolina Advo* (Methodist), Editorial, Thursday, Nov. 1949.

The Church And Its Faith In Education

JOHN O. GROSS

'or material on the topic of "The Church and its Faith Education," New England is the perennial source. To ntion the founding of America's first college, Harvard llege, in 1636 is to lift up the convictions of the pioneers the importance of education. In order to build the t of civilization they envisioned, institutions of learning pregnated with religion and capable of carrying it into ry sphere of life were essential.

Education with these early Americans was an intimate t of the religious movement. Behind all their educa- nal endeavors was the Christian concept of the sacred- s of personality and the importance of its growth and ichment. The Puritan forefathers who set forth the a of education, as Lowell said, "saw and enforced prac- lly the simple moral and political truth, that knowl- ge was not an alms to be dependent on the chance rity of private men, or the precarious pittance of a trust d, but a sacred debt which the commonwealth owed to ry one of her children." This conviction was deeply grained by the first New England settlers in the educa- nal program and exerted a profound influence on the velopment of American life.

The faith of the American in education reached a high el in the 1830's — about the time the Methodist educa- nal work was started in Vermont. President Matthew npson in his inaugural address in 1839 at Indiana As- ry College, now DePauw University, Greencastle, In- na, gave education credit for the young republic's in- ligence and virtue. Comparing it then with some back- rd sections of the world he declared, "Our union has sen as the sun in its strength, her internal order scarcely turbed, her external rights esteemed sacred. Her com- erce is as wide as the earth, and she presents the sublime ectacle of a free nation, unembarrassed by debt, uncon- lled by religious monopolies, at peace with all the rld, rising in intellectual and moral grandeur and throw- g open her territory to receive the distressed immigrant he flies from despotic power. Many of her sons have come eminent in science and . . . in the fine arts; some ve worn laurels in foreign lands. Do we inquire the ise? Go to the rock of Plymouth and look upon those nerable men. Their first care was to plant churches and ools to promote intelligence and virtue."

The Christian church, by making education a corollary ential to its work, clearly reflects its faith in it as in- pensable for the creating of a Christian environment d for the developing of the Christian personalities. One y sense something of the faith the churches have in ed- ation by looking at their vast investment in educational titutions in this nation alone. More than 700 institu- ns related to the various branches of the Christian urch in the United States enroll more than one million dents and have plant and endowment investments ching in the billions of dollars. Up until around World ar I, the major responsibilities for higher education were ted with the church, but even in these days when the states are making great amounts available for their own schools, the church schools carry a very large share of our nation's work in higher education.

In order to show the important place education has had in the life of the Christian church attention may be directed here to The Methodist Church and to Vermont Junior College which has been related to The Methodist Church for more than 100 years. Representatives from other churches and Christian institutions doubtless could cite similar attitudes in their churches and like results in the history of their schools.

The Methodist Church had for its fonder John Wesley, a graduate of Oxford and a fellow of Lincoln College, Oxford. He from the outset recognized religion and education as complementary and indispensable forces for the harmonious development of human society. Only twelve months after his heart had been "strangely warmed" he laid the corner stone at Kingswood, England, for the first Methodist educational institution in the world. Throughout his life he labored to unite knowledge and vital piety.

Several years before the Methodist movement was formed into a separate church, Methodist leaders in this country began conversations about establishing a school along the plan of Kingswood. When the historic conference was held in Baltimore in 1784, to organize the church, plans were adopted for the opening of Cokesbury College, an educational institution of collegiate grade at Abingdon, Maryland. Pioneer Methodists by this act established a formula of church strategy, making the church and school mutually complementary parts. The following of this plan has resulted in the church organizing and operating educational institutions throughout its entire life.

The courageous statesmanship of that conference of 60 preachers demands admiration when seen against the backdrop of 1784. Methodists then were one of the nation's weakest religious groups, having only 83 preachers and 14,986 members. Their leaders believed the young church should have an educational institution and initiated the plan. Methodists, drawn then from the socially and economically underprivileged of the nation, made gifts amounting to at least $100,000 in ten years. This profound faith in the importance of education set in motion an educational program in this country that has greatly influenced the cultural pattern of the nation. The record of The Methodist Church in educational work during the 165 years of its life in America testifies to its faith in the necessity of education for the harmony and security of human society.

When the educational program of The Methodist Church is traced back to its beginnings, many of its feeder roots reach into Vermont. Many of the leaders who gave impetus to the movement came from Vermont. Among them towers Martin Ruter, the forerunner of the modern Methodist educational program and the acknowledged leader of the Methodist educational work during the first

third of the nineteenth century. Ruter entered the Methodist ministry at the early age of 15 from his home in Corinth, Vermont. While his formal training was limited, through self-study he became one of the best educated men of his day. He is believed to have the first American Methodist to receive the honorary degree of Doctor of Divinity. This was conferred upon him by Transylvania College, Lexington, Kentucky, in 1822.

Ruter in 1815 became the first principal of New Market Academy, New England Methodism's first educational adventure. In fact, he was the moving spirit behind its organization and one of its largest contributors. At the General Conference of 1820 he led the conference to adopt in principle an educational plan recommending a literary institution for each annual conference. He was one of the founders of the first Methodist educational institution of collegiate grade in the West, Augusta College, Augusta, Kentucky, a joint enterprise of Kentucky and Ohio Methodists, and served for a period as its president. He also served with distinction as president of Allegheny College. When Texas won its freedom from Mexico and freedom of religion was possible, he was sent there by the General Conference of 1836 and became the first superintendent of the Texas Mission. As a representative of The Methodist Church in Texas he laid the foundation for the church there and made provision for the college which was established in Rutersville, a town named for him. Southwestern University carries forward now the educational work originally begun by Ruter.

It is doubtful if any section of the church manifested greater enthusiasm for Christian education than Vermont during those days when the Methodist educational program was getting under way. Newbury Seminary, educational ancestor of Vermont Junior College, was appropriately described in its day as "a great fountain of influence." The list of leaders it furnished is a long and impressive one. Included in it were presidents of Northwestern University — Clark Titus Hinman and Henry Sanborn Noyes — two presidents of Willamette University — Francis S. Hoyt and John H. Coleman — a president of Illinois Female College, now MacMurray College — the Rev. Charles Adams — a president of Garrett Biblical Institute — John P. Dempster — and a large number of deans and professors who served in a score or more of our Methodist schools.

The conviction of these early Vermont Methodists in the urgency of their educational enterprises is shown by their sacrificial support of them. The historian in his review of educational work in Vermont during the second and third quarters of the last century says "that large numbers of preachers of those days freely gave half of their meagre salaries for the cause of Christian education which they held so dear." He also mentions several instances where the ministers actually went into debt to secure money to keep their educational work going. retrospect now we may mention here not only the fa but also recount the results of the faith of "the self-de ing preachers and people who counted not their little c dear to themselves but freely gave it for God and church that the boys and girls might obtain an educat so flavored and permeated with Christian ideals that t should go forth to do and to dare for God and humanit

The indispensability of education as an aid to the chu in its culture building work may be seen especially Vermont's contribution to the South. This opens up of the most significant chapters of the history of educat in our nation. Briefly, it may be stated here that in years following the War Between the States many looking church leaders saw the importance of mak educational opportunities available to the emancipa Negroes. They knew if the Negroes were to meet responsibilities which their newly granted freedom brought, they must have the benefits of education. Amo the Methodist leaders in this work two of the most fective were furnished by Newbury Seminary, the R Alonzo Webster, the founder and f president of Claflin College in So Carolina, and the Rev. R. S. Rust, the Freedman Aid Society and its retary during its most effective ye Rust College in Mississippi named for him.

The church and school in those d worked and lived in close unity. T college was deeply integrated into forward plans of the church, and church depended upon it for trained leaders. Newbury alone the 30 years of its existence sent men into the Christian ministry. T story of how Timothy P. Frost, one the distinguished ministers of the p generation and for many years pas of First Methodist Church, Evanston, Illinois, was led i the Christian life and Christian ministry by a teacher botany in this institution, indicated that there was an terest here in the total life of the students. This school recent years has had for its motto: "To develop t strength of character and rugged Christian citizens which has been typical of Vermont." From the scho past we may predict that Vermont Junior College only expect to succeed in its laudable effort by making development of the student's entire life a matter of preme importance.

This deep concern on the part of the church for edu tion ties in with its philosophy of personality advan ment it held in the early part of our nation's history. T Christian church has recognized the possibilities latent man and sensed his urge to grow and develop. The fi settlers, many of whom came from English lower class believed that the possession of land would assure th of recognition and prestige. Consequently, they soug land and were only nominally concerned about spirit values. The early church leaders saw, however, that

"But the soul cannot love and worship more power, even if that power be a conscious person. God must be worthy to be worshipped. He must be good. The greatest, the most convincing evidence for God is found in the actual presence of goodness and value in life."

* * * *

Our Faith in God — The Advance for Christ and His Church

spectability they craved would not come merely from wnership of land or the possession of things. After all, spectability is associated with personality growth and ot the possession of material holdings. Emphasizing e Hebraic-Christian beliefs about man and his worth, e church made dignity, sincerity, and independence dendent upon the development of one's own personality. he "power to become" is in this tradition a concomitant ith sonship. "To as many as receive Him (Christ) to em gave He the right to become Children of God."

The Christian view of man has inspired the opening up ways for his unlimited growth and development. Jesus ointed out that when the outcasts, the thief, and the pubcan became sons of God, they became worthy of respect. arly Christianity was derided as a movement that nabled slaves to live like philosophers! The genius of hristian leaders in all ages has been to recognize educaon as basic to spiritual growth. By the same token they ave depreciated ignorance as one of the chief enemies of an's well-being.

The vast release of human energy which has followed e expansion of education in this nation springs from the spiration furnished by the Christian view of man. In ct, because of the results flowing from educational efrts the American tends toward assuming education as e sole means of collective and self improvement. He as more faith in education for solving the nation's ecoomic and social problems than in anything else. Whenver any ill besets the social order its cure is sought by nanting the educational ritual.

The faith of the church, however, has never been in lucation alone. It has been in education in association ith religion. In the early Christian schools religion was ot an appendage to an educational program but furnished e unifying philosophy for the whole educational proram. Religion, we have been told in the Harvard Reort on General Education, can no longer serve in this pacity. This is not to suggest that the report assumes at religion would not be a beneficial unifying principle. hanged times and conditions have, it implies, rendered it npossible to serve again as such.

The implications associated with this view have definite earing upon our nation's future and students of deocracy should give careful attention to them. Democcy at its best is dynamic and its life depends upon moral rinciples, spiritual convictions, and religious faith. If the expansion and growth of man's capacities lasting uman values are ignored, democracy will lose its lifeiving power and cease to be. Walter Lippman has arned against the perils which follow when our educaonal policy ignores its spiritual heritage and builds its rogram on the secular image of man. If education, he olds, is separated from the religious tradition of man as invio able person made in the image of God it is cut off om a "central principle of the western philosophy of fe — that man's reason is the ruler of his appetites."

The kind of education in which the faith of the church as vested helped to produce the type of citizen capable making a democracy succeed. Dr. William E. Hockg locates the genius of our western civilization in the men it has bred. They have produced the sciences and the public order. "How has it bred men?" Dr. Hocking answers his own question by saying:

"Here our sociologists customarily go blind and appeal to a mechanical psychology or northern climates, or Nordic races, or inventions, or movements of population, or the rise of capital wealth. The central thing is that men have lived with all their usual problems and energies and passions under the spell of a religion which encouraged them to believe in their own earth, not in each other's natural eyes, but in the eyes of an absolute and competent judge of worth. They had a God who cared for them, not indulgently and mushily, but with a divine and severe insight.' '

A churchman, in discussing the limitations of the church, lamented that it was a newspaper columnist not the church which inspired and carried through the Freedom Train. He overlooked, however, the fact that education as projected by the church encourages individual initiative as the means of producing advancement on all lines. The church, in its efforts to lift, expects its schools to produce socially-minded leaders capable of improving society with their ideas. This view has been inherent from the time the church launched its educational enterprise. The hope of a better world, it believes, rests with placing trained Christian leaders where they may exert their influnces for the advancement of life's true values.

Today Vermont Junior College must work in a world whose traditions and standards have been weakened because it lacks an adequate philosophy of life. The history of the Methodist educational movement in Vermont, however, furnishes some helpful precepts for the future development of this institution. All of the success which has come to this institution in the past has been intimately connected with a Christian philosophy of life. Its continued usefulness as a Christian force depends upon its choice and use of the Christian philosophy of life.

Washington Diary

Samuel W. Irwin

The little foxes that destroy the vines are much like the little house-keeping cares of Congress and other futile items such as long pompous speeches or delightful verbal courtesies, that take away the time. Recently when the House of Representatives went on a two-session-a-week labor schedule, each of ten minutes, with eight to ten members present while the rest of the 435 played legalized hookey, the Senate strode on to catch up. A sort of unperturbed haste it was, however. Senator Cain (Wash.) came in with a borrowed editorial on the threatened bankruptcy of big steel one day at a cost for printing of $142, while Sen. Malone of Nevada held the floor for 43 columns in the *Record* at $1168 about the ills of Reciprocal Trade Agreements: all in the one morning.

One year ago a Home Rule Bill for Washington was passed up for lack of time, (as again this year) which would have saved for Congress weeks on end, by letting D. C. settle its own sales tax, barber shop fees, under-

(Continued on page 14)

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Another Vatican Threat

Most Americans were shocked by the Pope's "fundamental norms" for Catholic judges relating to the granting of divorces. The Pope laid down four basic rules "to illuminate the conscience of Catholic jurists." (1) The judge cannot refuse responsibility for his decision in order to make it fall upon the laws and its authors; (2) The judge can never force any one to commit an intrinsically immoral act, "that is to say, contrary by its nature to the laws of God or the Church;" (3) He cannot, in any case, formally recognize and approve the unjust law; and (4) A Catholic judge can inflict a penalty for violation of a bad law if it is of such a nature that he who is punished is willing to take it in order to avoid that evil or to assure a good of even greater importance."

Judge Luis Armijo, a Roman Catholic of Las Vegas, New Mexico, is reported by United Press to have said that he would refuse to be bound by the Pope's rules. He said that his oath of office as a judge would come first toward any matter of jurisprudence. "I may be a Catholic," he said, "but I am a citizen of the United States first."

This is a serious state of affairs. Of course the Pope's statement does not come under the canonical category of infallability, but it most certainly comes as specific admonition. Catholic sources have said that the advice of the Pope to judges of his church woul apply whether the judges were considering Protestar or Catholic marriages because while Catholics hol that members of their church must be married i their faith, they do consider marriages of non-Cath olics valid when performed in other faiths.

Here is another illustration of the fundamental ol jection of Roman Catholic leaders to the democrati process. Democracy develops its laws on the bas of the will of the people, and not on the basis of dic tatorship. Protestants and Jews alike are certainl willing to admit that our divorce laws in this natio are flimsy and in some cases almost scandalous, bu we are not willing to surrender the democratic righ in solving that problem. Nor can we countenanc any acceptance by our judges of so-called "fund mental norms" which would admonish those judge to disregard the civil laws which they have faithfull sworn themselves to administer. We will not tolerat advice from the Vatican which asks violation of ou democratic legal system any more than we will tole ate advice from the Kremlin which directs the affai of American Communists.

Roman Catholic leaders will not work with us i bringing about reforms in our marriage and divorc laws because they are in fundamental opposition t any kind of divorce. We must work alone therefor to eliminate the Reno scandal and the other shodd commercialization of divorce; but we will wor through the democratic procedure and it is time fc the Roman Catholic hierarchy to realize the natur of that process!

Rhode Island Released-Time

Whether or not Rhode Island approves legislatio which would permit local communities to releas public school pupils for religious instruction is a cor siderable mystery. The hearings last week did nc indicate that there was majority opinion favoring th legislation — most of the people attending the hea ing protested the released-time plan. One forme school teacher said that she opposed it because disrupts the school schedule, accentuates religious di ferences in the school community, and does not ne essarily accomplish what it sets out to do in religiou education. A Roman Catholic at the hearing is r ported to have caused a stir when he saw the pr ponderance of opponents at the hearing and sai that he "refused as a member of the majority faith c this state to be made a second-class citizen by all the

:ople." A representative of 3,000 members of Rhode land Women's Clubs recorded her organization's ›jection to the released-time plan. A representative the Knights of Columbus said that his organization vored the released-time plan.

The entire question of released-time religious edu- tion has been discussed many times on these edi- rial pages. We are opposed to the plan because it ost certainly depends upon the compulsory frame- ork of public education for the teaching of religion. freedom of religion is to be maintained in this ıtion, we will maintain it by the evangelistic tradi- on of arousing public conscience to the need.

Our Protestant churches set another good example this high plane last week in Czechoslovakia when e Congregationalists, the Methodists and the Breth- n were exempted from the Communist controls on ligion because they refused to accept government bsidies for salaries of clergy or maintenance of their ıurch organization. No government can do much religious freedom if religion keeps itself absolutely ee from either financial or political obligation to at government.

We do not have a totalitarian government in this ıtion, but if we continue to turn to the government r the enforcement of social and religious programs betterment, we will surely make it necessary for e government to take over powers not appropriate a democracy. Why not frankly admit that the aining of our children is our own responsibility and ivilege and safeguard our liberty by seeing to it at our children learn to understand the nature of ır faith in that free environment of church and ome.

The Flute Player

The "cinder bucket" express which faithfully chugs is editor back and forth from the office has some scinating characters on board. One of its most wel- ome commuters is a retired railroader who plays ıte solos quite regularly as we ride the rails. We n always tell the new-comers on our train by their action to the flutist: women shoppers stare at him ıring the first few squeaking warm-up notes; so- ıisticated students belittle our interesting commut- ; railroad workers beam from ear to ear and usual- beat time to the sometimes lilting — sometimes ee-bit off tunes. One thing is at once certain, how- er, and that is the complete mutual interest devel- ›ed in the music. By the time we have passed the itial stage of embarrassment, the proper shoppers, the sophiscated students, and the tired old business men are usually united in rhythm and in interest!

The clicking of the train wheels on the track becomes the governing rhythm and this necessarily limits the repertoire. We may range from the old gospel hymn "Shall We gather at The River," to "Auld Lang Syne," to "We Won't Get Home Until Morning." But our rhythm is sure and if the commuter could stay on for a few more station-stops, we are sure that we could develop a fairly good singing society to work with the flutist! Unfortunately he gets off too soon.

Every once in a while the flutist misses our train — and his absence is increasingly conspicuous because there is positively no substitute. True, we have the same clicking of the rails which brings back the usual tunes and the basic rhythm — but we need the flutist to give it form and substance.

It is too far fetched to say that there is much in this to remind one of the way religion works? Of course religion must be more than routine and more than habit — but at least it must be that much! Familiarity with a process is the first step to understanding the utility and the purpose of that process.

How To Celebrate

Thanksgiving, Christmas and New Year's have deteriorated as significant days because of the way in which these days have been commercialized. The symbol of the turkey, the fat materialistic Santa, and the tooting horn have so thoroughly imbedded themselves into our mental processes that these three days have merely a secondary spiritual significance. Christmas Day falls on Sunday this year, and it will be interesting to note how many people will excuse themselves from worship on that day because they'll be too busy at home. Many people have long since stopped going to church or perhaps never did go to church to give thanks on Thanksgiving Day because it interferes with dinner-getting.

This is the time to look ahead to these three days. Certainly giving the days spiritual significance does not mean that they shall be made dull; the friendliness of the days will be made even greater if they have meaning. Nor is it our intention to debunk the importance of the turkey dinners, the gifts and tinsel, or the happy welcoming of the new year. What we do urge, however, is that the days be made meaningful in terms of rich personal values by reclaiming their spiritual significance.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Nov. 27.

JEREMIAH, SPOKESMAN FOR GOD. JEREMIAH 1 AND 22.

God's Chosen Spokesman

"Spokesman for God" is a rather heavy title for a prophet of God or for anybody. It is taking no liberty with the divine inspiration of God's Word to inquire into Jeremiah's credentials as God's spokesman. Anyone for whom this claim is made certainly is under obligation to cite his authority.

Jeremiah stated the grounds for his divine spokesmanship in these words: — "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, 'Behold, I have put my words in thy mouth'." When due allowance is made for figurative language used for emphasis the claim boils down to the fact that Jeremiah had something to say he thought was very important. That leaves him in the same class with a host of others who have claimed to be God's spokesmen. This does not detract from Jeremiah's words in the least.

God has always chosen good men as his spokesmen. It might be more accurate to say that God has used the best men he could find who were willing to speak for him as spokesmen. Jeremiah was a good man, one of the best of his time. He was fearless, able and willing to speak the words God put in his mouth.

Before we spend too much time in considering what God said to the Children of Israel in a very grave hour in their history, we might raise the question: — does God speak through good men today? If he does not we might just as well admit that God closed his mouth when the Canon of Scripture was closed and the Book was finished. There are words being spoken today for our benefit by men which bear the unmistakable signs of inspiration. They are in the words of men but so were those of Jeremiah.

God Spoke to the King of Judah

A close study of the Bible will show that most of the words spoken by God's spokesman were spoken to someone and not just shouted into empty air. Very few great words have been spoken as "utterances." When a speaker announces that he is going to make "an important statement" one is tempted to stay home. Lincoln's Gettysburg Address was not written as a state paper and Lincoln attached very little importance to it when jotting down a few notes on the back of an envelope on the way to Gettysburg. That is probably one reason why it is one of the greatest utterances ever made by a human being about the affairs of a nation "under God."

It is not surprising to read in the words of God to Jeremiah this instruction — "Go down to the house of the king of Judah, and speak this word: — 'Hear the word of the Lord'." Jeremiah did not strut down and strike a pose and say, "Now let *me tell you something.*"

Jeremiah spoke to the Children of Israel through the king of Judah. After he had addressed the king as "O king of Judah" and added the servants Jeremiah include — "thy people that enter in by these gates."

We cannot overlook the importance of this way getting a great message to people when the occasion d mands fearless words. It would be worth the head some prophet of God to take the word of God to th leaders of this nation right now and speak to them an to the people on some matters that mean our survival as nation and as individuals. It is very interesting to no that most church leaders are speaking on matters church advance, methods and plans for getting togeth on what to include in the words of salvation. Others a doing some heavy speaking for God today, as witness th words of Norman Cousins in "Is Modern Man Obsolet and David Lilienthal's "I Do Believe." These words a being spoken to people in a specific emergency rather tha in general. These men speak out of a knowledge of th forces which threaten the survival of mankind and the know what salvation is in terms of real life. The forces organized Christianity have dallied and dawdled so lon over their differences and so many have shouted the claims to "the only gospel of salvation" that the averag man shakes with his fears and turns to the men who spea with the authority of "I do believe."

"Execute Ye Judgment and Righteousness"

It is very significant that God spoke to the king Judah and the people about some of the most commo human relations. Jeremiah introduced some powerf words by the preface: — "Thus saith the Lord." The followed words about judgment and righteousness, an the delivery of the spoiled out of the hand of the o pressor.

This is a social gospel if ever one was spoken. And was put in the mouth of Jeremiah by God, if we care accept the claim of Jeremiah as God's spokesman. W are terribly afraid of a gospel that carries a social messag If we are ever to have a world worth living in there wi have to be a social gospel which covers every human rel tion. Getting right with God is an easy process if huma relations are exempted. There is always a strong suspicic in the minds of the bystander that anyone who cuts o the social message of the gospel of Jesus Christ has son reason to claim exemption for social sins. Prejudice race and religion and economics are held by a lot of pe ple who are right with God and who take a dim view human rights. Often such people are good neighbor honest citizens, and fair employers of labor. They m even treat fairly Jews and Negroes whom they know ar respect and at the same time stick to certain un-Christi and inhuman prejudices. All of this is hard to reconci with the Christian way of life which is just that—a way life. We get the clear and definite conviction from a stu of Jeremiah's words to the king of Judah and to the pe ple that the word of God is both social and personal its application.

This Also Was Japan

BERNICE BASSETT WYMAN

Somewhat more than thirty years ago, when the Ris-g Sun had quite reached the zenith, a group of some irty bewildered American young people were seeing e attractions of inland Japan for the first time. The ocess of orienting themselves in the Orient had just gun in the Japanese Language School that was spon-ring this trip to the mountains of Nikko as an essential rt of those students' education.

I count it as one of the rare privileges of my life to ve been in that queue that wound up the mountain le to the lake at its summit; to have learned as my first panese maxim: "You cannot say *magnificent* until you ve seen Nikko," and to have subscribed heartily to that inion.

Nikko is a village bursting with the history of feudal ys during the reign of the Shogunate when the Emper-s lived as puppets for several hundred years until the estoration began in 1853. Several of the more famous noguns are buried there in moss covered tombs which e visitor climbs endless steps to see. But it is not for ese things that Nikko is so justly famous. To a beauty-ving nation, it is the very essence of splendor of nature d of man-made objects.

After the students had been shown that day the famous eeping cat and the three monkeys so exquisitely carved different commemorative temples, their attention was awn to the most elaborately carved and lacquered build-g of the group. The guide asked whether anything eculiar was noted about the front pillars of this temple. o one had noticed anything unusual. Then the story as told: how this temple had come from the hands of e builder — a work of absolute beauty and perfection; w he had been warned that a calamity would overtake th builder and townspeople if such a perfect object ere allowed to stand; that it would evoke the envy of e gods; and how at last, in order to make his peace ith his gods, he had caused one pillar to be turned up-de down in such a way that the carved design should n in an opposite direction from the rest, thus spoiling e symmetry of the whole structure.

Even so were the Japanese of a former day — the Jap-nese that I knew then and know today — as loath to rt anyone's feelings as the builder was to offend his d.

Nikko is at its best during the autumn season when the ountains are sometimes aflame with the most vivid reds a painter's palette and, at others, veiled by mists, and ned down into the colors of antique Oriental rugs. For few weeks during the Fall, there are more pilgrimages that shrine of beauty in Japan than to the Shinto rines of the country. Few indeed are the schools, kinder-rtens to colleges, which do not make this annual fall lgrimage to view the maples. Indeed, so much desired this trip that the country villages have a system by hich certain ones of their oldest villagers are selected ch year to go at the expense of a pooled fund before they leave forever their beautiful land. No matter how many times they have "maple-viewed" this scene, the Japanese never tire of it. They stop to gaze, to remark on the beauty, to pick up leaves to stick in their "obis," and to express regret over the swiftness of time that all too quickly changes the panorama. And these are not only women and children who delight in this grandeur, but sturdy, military-school youths many of whom have since then made the supreme sacrifice to their country.

In the Fall of 1920, the World's Sunday School Convention was scheduled to be held in the city of Tokyo. Great were the preparations of many groups — both Christian and non-Christian — for the entertainment of so great and distinguished a gathering. On the eve of its opening, the specially constructed building burned to ashes but the officials were faced for only a very short time with the problem of where to meet. On the following morning, the Imperial Government had offered the Parliament buildings as a meeting place and the directors of the Imperial Theatre had urged the use of that building! The latter place was selected and the program went along without delay or alteration.

The outstanding event of my first year of life in Japan was attendance at the Imperial Garden Party during chrysanthemum time. From the moment when the gold-embossed invitation admonished me to attend their majesties' party wearing the formal afternoon dress of black with matching hat, to the dreams of the night after the event, I lived through a fairy princess' tale. Had I known then that the styles of royal hats never change, I should not have been worried over my home-made creation! It is impossible to describe the series of thrills I felt at being a guest on this occasion through the courtesy of the American ambassador. There was an unwritten rule that a foreigner should attend such an Imperial party but once and then only during his first year in the country and upon the introduction of the ambassador. To see the spacious grounds planted with chrysanthemums of all kinds, the so-called "foreign palace" of the emperor, the footmen in multi-colored satin uniforms stationed at frequent intervals in the gardens, and then to stand in awe-struck silence as the emperor and the prince went by and to partake of a royal collation — produced thrills enough to last a lifetime. Soon after that, no American, except those of the diplomatic corps, enjoyed such a privilege because Americans disregarded the understanding and abused their privileges, secretly working their way into the party again and again. The Japanese are an extremely patient race up to a certain point.

Yokahama is the center of foreign trade just as Tokyo is the center for education and government. The cities are a short eighteen miles apart so that foreign residents of both cities are equally at home in either. On numerous occasions, I have been shopping in the port city when it was swarming with round-the-world tourists, who stopped long enough to buy a souvenir and add Yokahama to the

growing list of cities they had visited during their gull's eye view of the world. The city was as truly taken over by the milling horde as though a siege were planned. The only difference was that the invaders had to stop short of conquest. On such occasions, a scene similar to one I witnessed invariably took place.

Scene — A Japanese silk or curio shop.

Time — Morning of a ship day.

Characters — One overbearing American tourist, male or female. — One polite shop-keeper.

Conversation as follows:

Shop-keeper (with pleasant but dignified manner): "Good-morning."

Tourist (picking up article in shop): "I'll give you a yen for this!"

Shop-keeper (still politely): "My price is two yen."

Tourist: "Too much, too much! I'll give you a yen, then."

Shop-keeper (patiently): "My price is two yen."

Tourist (irate and starting out of the shop): "It isn't worth that and I won't pay it!"

Shop-keeper: "All right. My price is two yen."

Exit Tourist, expecting to have a fawning shop-keeper run after her with the proffer of the article at a lowered price. Mrs. Tourist has had this experience in China where it was easy to brow-beat the poverty-stricken dealers, and she fully expected the same treatment in Japan. Because Mrs. Tourist was disappointed, Mr. Shop-keeper received a very unflattering recommendation to the fellow-tourists on the ship and the accumulated evidence against the "sly Japs" was rolled into a still larger snow-ball that started the land-slide of American public opinion against the island inhabitants.

I was a spectator at the little play. After the final curtain, I emerged from my box to go back-stage. "Konnichi-wa," (Good-day), I ventured with a friendly smile. The merchant bowed at the Japanese phrase. Innocently enough, I picked up the same article admired by my fellow-American. "I kura deska?" "One yen," I was assured in Japanese, for it would have been rude for him to answer me in other than the language I had used. I had chosen to speak Japanese to be sure I was distinguished from the other foreigners so much in evidence that day. I should not have flattered myself that I would ever have been confused with those smartly attired tourists; my clothes shouted loudly that they had never been in America! One yen I was asked, and one yen I paid, for the attractive article, the nature of which I have long since forgotten. And the tourist was asked two yen for the same thing. It would be futile to suggest to Mrs. Tourist that her own attitude had brought on the discrimination. There will be differences of opinion as to who the offender was.

Two transportation incidents are indelible in my memory. Tokyo is a labyrinth of car-tracks. On one occasion as a newcomer, I had obtained a transfer ticket. It was a triumph that my faltering language had elicited a transfer instead of the conductor's watch. Alighting, I started toward what I thought was the right car. A tug at my sleeve showed me that I was being steered in anoth direction by the tram conductor. He had left his c long enough to prevent my taking the wrong car. wondered where else in the world this event might ha taken place.

And then there was the day I was travelling by tra over the lunch hour. One never patronized the dinin car on short trips since delicious obento or box lunch and hot tea were obtainable at all stations along the roa On this particular day, I had brought my lunch from t lunch-boy on the platform but had not received my t when the train started. I gave it no more thought ar busied myself with my lunch of rice and fish. Son fifteen minutes later as the train pulled to a stop at t next station, a lunch boy came on the train calling for t foreigner who wanted tea! My lunch-boy had sent a wi ahead that I should be served tea.

It was the year after the earth-quake when America ha extended a generous hand to a grief-stricken people, ar with the other hand had written that exclusion act in America's laws. I was the sole American in the cor munity. Day after day, I was doubly guarded by t police and my Japanese friends who saw to it that n fanatic should molest me as the representative of my n tion. My mail was censored lest some threatening lett should creep in. In spite of a number of unpleasant dea ings with the officious Japanese police, I have always ha a soft spot in my heart for them ever since.

A Little Matter Of Honesty

Then there was that little matter of honesty. Mar were the stories that came to my ears on the eve of m departure for that "heathen" country, about the dishones of the Japanese, how the native banks employed Chine instead of their own countrymen, et cetera, et cetera. was prepared on arrival to sleep with all my valuabl under my pillow every night. So disarmed was I by t polite, friendly manner of the first servant I saw in m new home, that I promptly forgot my resolve and ha never thought of it from that day to this. I soon learn that the cook was a much wiser buyer than the housekee er and my purse was completely at his disposal all t time I lived in Japan. My servant paid the utilities bil the rent, the milk-man, and the butcher, and the or money I lost while I was in the country was the thr times when I carelessly dropped my small change pur as I left a crowded train.

During one particularly severe earth-quake which o curred during the coldest month of the year, when the was one of the very rare snow-falls, I was rushed out the lightly built one-story house in my night clothes f lowed by my faithful servants, an elderly couple. Ea instant it seemed that the frail wooden structure mu surely go. It creaked and creaked and from within car sounds of crashing crockery and of falling furniture. was a matter of only a few minutes that I stood shiveri in the cold before I saw our Ojii San (the man-servar break a warped door to hurry inside. I never expected see him come out alive, but soon here he was at my si with several blankets and my slippers. I could multip instances of solicitude for my comfort — when quick

on saved my life after the bite of a deadly centipede; hen I was sent to a Hot Springs resort for a rest; when ery silent wish was anticipated by kindly Japanese.

During my seven years' stay in Japan, I made life-long iends, whose regret at my departure was shown in umberless ways. At the end of my stay, a great party in y honor, punctuated with speeches of eulogy, with lavish fts, and tears, made me feel I was attending my own sequies. One of my good friends was bidding me good-ye, knowing I should never see her again. I visited her ten although she was ninety years old, and I loved her entle, gracious ways that showed her Samurai ancestry. O Baa San was troubled because she could not give me a farewell gift, and sent her daughter to me with a polite request — would I be offended if she should give me, in place of a lovely new gift, an old woven hanging that has been in her family for longer than she knew — perhaps for three hundred years? It was no doubt the old gentlewoman's most cherished possession, and I knew it. I could not overstep the bounds of courtesy to protest too much at the gift; I must accept it with appreciation and it has now become one of my most cherished possessions. The others are my untarnished memories of the beauty of lives and scenes in the Japan of a generation ago.

Religious Instruction In Hungarian Schools

Under the Recently Adopted Constitution

The recently adopted Constitution of the Hungarian eople's Republic is being rapidly implemented. After e resignation of the government and its re-election without any personal changes), according to the prosions of the Constitution, an enactment dated September h has now given effect to Article 54 which deals with e liberty of conscience and safeguards the freedom of eligious worship. Its text is as follows:

"Article 54 :

(1) The Hungarian People's Republic safeguards the liberty of conscience of all citizens and the freedom of religious worship.

(2) In order to ensure the liberty of conscience, the Hungarian People's Republic separates the Church from the State."

The hitherto existing compulsory religious instruction schools was long regarded by many parents as an ingement of their right to bring up their children in nformity with their own ideas and convictions. They so felt that to influence children in this way in school as an unwarranted interference with the children's own ter choice of following the teachings of one or the other f the denominations, or of none at all. What was obcted to was not religious instruction as such but its comulsory character, which did not take into account the ishes either of the parents or of the children themselves. is this anomaly which has now been removed in imlementation of Article 54 of the Constitution. As from ept. 6th, 1949, religious instruction is no longer comulsory in Hungarian schools. Parents who wish their ildren to receive such instruction are required to notify e school authorities of this their desire not less than a eek before the beginning of the next school term, in rder that adequate provision may be made. The cost of eligious instruction will be borne by the Ministry of ublic Education.

A Compulsory Indoctrination

By this act the government has put an end to the subction of the children of non-religious parents to a comulsory indoctrination which ran counter to the beliefs nd intentions of the parents and often caused trouble nd discord in the family.

Hungary was late enough in introducing this reform, which has been an accepted fact in almost every European country and certainly in the United States, where quite recently a fierce controversy raged between Mrs. Eleanor Roosevelt and Cardinal Spellman on the subject, not even of compulsory religious instruction, but merely of federal subsidies for it. Even this was too much for American public opinion and Mrs. Roosevelt wrote: "If a U. S. citizen wanted his children to have special denominational training then he should pay for it and not expect the government to." She concluded: "the separation of church and state is extremely important to any of us." (Quoted from *Time,* Aug. 1st, 1949.)

Complete Religious Freedom

The Hungarian government, by contrast, considered that complete religious freedom required that parents who desired their children to have religious instruction should not be placed at a disadvantage in comparison with parents who have no such desire — hence the willingness of the government to provide the funds for such instruction.

The separation of church and state, which is contained in the same article of the Constitution, has also long been a fact in most countries. France carried out the separation in the first decade of the century, not without raucous protests from the Catholic world. Since then the Catholic church has never relaxed its efforts to regain the lost ground, to hold what it had and to conquer new worlds, not only in France but in all other countries which have separated the church from the state or might some day proceed to do so. It is to be noted that the Protestant churches, not forgetful of the centuries of ruthless persecution by the Catholic church, seem to accept this inevitable and long overdue development with far better grace than the Catholic hierarchy

In Hungary the lifting of compulsion from so personal a matter as the religious indoctrination of children has been welcomed by all who truly treasure the freedom of conscience and worship. Belated as the measure is, it will at last relieve the minds of non-religious parents from a source of irritation and annoyance, if not worse, while parents who wish their children to be brought up in a particular denomination, will still be able to do so at government expense.

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What They Said On Reformation Sunday

A Roundup From Religious News Service

McKEESPORT, PA.

Protestants must "aim to quicken redemptive power through unity of spirit" and they "must recover their sense of mission," Bishop John S. Stamm, president of the Federal Council of Churches, declared here at a union Reformation service.

"Upon Protestantism today," he said, "rests a great responsibility to release the spiritual redemptive power at home, in schools, in industry and business."

Declaring that Protestants have failed to emphasize Protestantism enough, Bishop Stamm said:

"With the world on the brink of destruction, the only power between totalitarianism and free men is the church of the living God with Christ as the head bringing redemptive power to the hearts of men through the ministry of the spirit."

He said unity of spirit was most important among Protestants even ahead of the unity of churches. Basic unity, he added, lies in the spirit, in the loyalty to and exaltation of Christ.

* * * *

WASHINGTON, D.C.

Protestants in the nation's capital heard a plea for a "great program of vital evangelism" at their annual Reformation Day Festival of Faith at Constitution Hall.

More than 2,000 persons attended the service, which was sponsored by the Washington Federation of Churches.

Dr. Edwin T. Dahlberg, pastor of First Baptist Church, Syracuse, N.Y., hailed the service as a sign of the "resurgence of the spirit and power of Protestantism and a revival of the free faith in a free society."

Picturing the need for evangelistic work, he declared that "nations are lost, business men lost, labor unions lost, schools and colleges lost, and even ministers of the Christian gospel lost" because the challenges of Christianity are not presented to them..

Pointing to the record number of children in the nation's schools, he said that "if the church of Jesus Christ does not claim them, there are plenty of other agencies in the world that will."

The churches must also present a united front against the evils of the time, Dr. Dahlberg said, stressing the "tremendous power for spiritual good if we would all stand together in our Protestant faith"

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PROVIDENCE, R.I.

Protestantism is the world's "greatest bulwark against totalitarianism," a Boston clergyman told an audience of 1,200 at a United Reformation Service here.

Dr. Frederick M. Meek, of Old South Church, branded as "fallacious" the idea that the Protestant Church "is inadequate to stand against totalitarianism and Communism."

In Italy where only a small percentage of the people are Protestants, he said, there was recently "great danger of a Communist coup."

Other countries of Europe now under the domination of Moscow, he said, have small Protestant populations, while Finland, Sweden, Holland, England and other Protestant countries "are not threatened by Communism."

In the United States, he said, the Communist threat is "only in the large cities where Protestants are not a major group."

Protestantism at one time was "in grave danger of neutralization by our secular American culture," Dr. Meek said. But since the beginning of the second decade of the century, he said, three things have caused a change:

(1) The inadequacy of secularism as a means of empowering men to interpret the times.

(2) Recognition of the relationship between Protestantism and democracy.

(3) The rising power of totalitarian forces and the accompanying spread of secularism.

Speaking of the differences among Protestant denominations, Dr. Meek said that these are not as central as generally believed.

Much has been made, he said, of the fact that a federal census has shown there are more than 250 Protestant denominations.

"But of this number," he added, "one-fifth of them contain 97.5 per cent of the country's Protestant population, while 203 denominations have only 2.5 per cent. The six great families contain more than 80 per cent of the Protestant population.

* * * *

BUFFALO, N.Y.

The Protestant faith is being watered down today by "an organized propaganda under the guise of inter-faith 'good will' and 'brotherhood'," Dr. Charles Clayton Morrison of Chicago declared here.

The retired editor of the *Christian Century* spoke to 3,000 persons at the annual Reformation service of the Council of Churches of Buffalo and Erie.

Dr. Morrison charged that a "false tolerance" is being fostered by "a highly financed inter-faith organization into which many Protestant leaders have been drawn." He did not name the organization.

"The false tolerance fostered among Protestants causes them to shrink from expounding or defending the Protestant faith lest they be stigmatized as intolerant or bigoted," he said.

He added that false tolerance has "lul Protestants to sleep" in the face of gr perils to religious liberty and separation church and state.

"For the past 30 years the Roman Chu has been able to block every attempt to cure from Congress federal aid to educati in the poorer states of the union," Dr. M rison said.

"Hitherto, the hierarchy has worked hind the scenes to secure for parochial scho a share in any appropriation for public ed cation. Now, however, it has come out bo ly and by intimidation and threat of politi reprisals has actually scared Congress i pigeon-holing an honest bill for public edu tion because the bill makes provision o for public schools.

"The issue is simply whether the Catho Church which numbers one-sixth of c population shall compel the five-sixths of c population to support its church schools w tax money. If our law makers allow t to be done the principle of separation church and state will be breached beyo repair."

Dr. Morrison declared that "unless Pr estantism finds a way to embody its und lying unity in an organized, visible and fective medium, the future of this coun is destined to be either secular or Rom Catholic, with the odds in favor of the R man Church."

"If Protestantism blindly continues in sectarian intransigence," he said, "it is d tined to be pushed out of the center American life to the outer margins wh it will exist only as a progressively dyi survival of the glorious Reformation wh precious heritage it will have tragically trayed."

Noting a "widespread yearning" for united Protestantism in America, he adde

"We are becoming ashamed of our tarian divisions. Not only ashamed aware of their impotence to meet the gr responsibilities which Christ lays upon in the kind of world our world has come be."

* * * *

ST. LOUIS, MO.

Democracy can find its best support a defense against Communism in the p ciples of Protestantism, two Lutheran speak told mass Reformation gatherings of 8, each here.

The speakers were Dr. Franklin Clark of New York, president of the United theran Church in America, and the R Rudolph S. Ressmeyer of Baltimore, presid of the Southeastern District of the Luthe Church-Missouri Synod.

Addressing a service sponsored by churches of the Metropolitan Church F eration, Dr. Fry said the growth of de cracy could be traced to Protestantism.

"Our faith," he said, "based on the Go which was liberated in the Reformation

ne mother, and Christian democracy is the nild."

"This is not to say," he added, "that Evanelical Christianity consciously exists to produce a political system. This is a fallacy nat ought to be dispelled. The Gospel is alays debased when it is consciously used to o anything less than the noble aim which od gave it, which is to raise frail men to ne stature of sons of God.

"The trend of Christianity to create deocracy is all the more impressive because it unintentional or at least only supplementry. Allow Christianity to operate freely in ny environment and democracy is the most kely result. And the twin statement is qually true, and that is, that democracy rovides the situation which is most conucive to the prosperity and the vigor of e Evangelical churches."

Dr. Fry declared that Protestantism is conucive to democracy for three reasons. First, e said, it believes that "before God all men e equal, in Jesus Christ they are all brothes." Second, Protestantism has "the highest spect for man." Third, Protestantism possses the democratic quality of "responsility."

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ATLANTA, GA.

Congressman Graham A. Barden of North arolina, author of the controversial Barden deral aid-to-education bill, told 4,000 perns attending a Reformation Day Rally here at "separation of church and state is far ore important that federal aid to education nd if there must be a choice, I, with Prottants over the nation, will give up federal d."

Barden, chairman of the House Committe on Education, lashed out at "name-callg members of the Catholic hierarchy."

His bitterest attack was obviously against ardinal Spellman, Archbishop of New York, hom Barden referred to only as "a prominnt Cardinal of the Catholic Church" and he Cardinal who accused a prominent merican lady, who dared favorable coment for my federal aid-to-education bill, actions unbecoming an American mother."

The Congressman three times drew apause from his audience in his defense of paration of church and state, once when he eclared, "there are 256 denominations in merica. Only one has attempted to get x money for church schools — and, so far I know, the other 255 oppose that one!"

Congressman Barden described himself as Southern conservative who is still somehat amazed when they tell me I'm folwing the Moscow line."

He said that whether or not the federal d-to-education bill passed, he believed Americans have been alerted to the danger regards separation of church and state."

"In Czechoslovakia," he added, "we can bserve what happens when the government kes over the church and in Spain we can observe what happens when the church takes over the government. We don't like either!"

* * * *

KANSAS CITY, MO.

More than 12,500 persons crowded into the Municipal Auditorium here to hear Dr. Ralph W. Sockman, minister of Christ Church in New York, appeal for a closer relationship between Protestants and Roman Catholics.

Dr. Sockman appealed for greater tolerance, although he described tolerance as a poor term because "it has a cold sound to it, and indicates condescension."

"Why can't we and our Roman Catholic brothers come together recognizing our differences, but praying and being in fellowship together?" he asked.

In his address, Dr. Sockman advocated separation of church and state, but not the "divorce of religion from national life."

"Christ must go into the home, and into the schools," he said. "Our schools can teach about religion, even if they don't teach religious doctrine."

At the same time, Dr. Sockman touched briefly on the peril of allowing the government to dominate the church, or the church to dominate the state.

He cited Russia as a country where the state dominates the church, and Portugal and Spain as those where the church dominates the state.

* * * *

DETROIT, MICH.

More than 5,000 persons of many creeds, races and nationalities packed Masonic Temple to hear Dr. E. Stanley Jones, famous missionary and evangelist, plead for a "union of diversity" at the third annual Protestant Reformation Festival of the Detroit Council of Churches.

In his sermon, Dr. Jones stressed the open Bible and the "rediscovery of Christ" as the central gifts of the Reformation.

Protestantism's chief weakness, Dr. Jones said, is "the multiplication of division into numerous denominations. 256 of them in America."

"Does that render our attitudes hopeless?" he asked. "It does unless we provide for unity amid diversity. The Evangelical faith by its very nature produces diversity, for it allows for differing minds to come to this universal faith and come to differing conclusions about that faith. It can be our glorying, provided we bring those diversities into union, a federal union."

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CINCINNATI, OHIO

An interdenominational communion service in observance of Reformation Day climaxed the centennial sessions here of the International Convention of the Disciples of Christ.

Dr. Douglas Horton of New York, secretary of the General Council of the Congregational Christian Churches, delivered the Reformation Day sermon.

Denominations, he said, "are too close to one another to go on enjoying the luxury of mutual non-recognition. Today, the churches, like the nations, must live together or perish. There always will be room for freedom, but no longer is there any room for disorderly freedom."

* * * *

LOUISVILLE, KY.

A crowd of 6,000 at a Reformation Day celebration here heard a voluntary exile from the Nazis link Protestantism with political democracy.

He was Dr. Herbert Gezork, professor of social ethics at Andover-Newton Theological Seminary in Mass., who left Germany for America in 1936.

"Political freedom and religious freedom are closely related and both are based on freedom of conscience," Dr. Gezork said.

He listed freedom of conscience as one of three great Protestant convictions. The others, he said, are (1) salvation comes by faith alone and (2) all believers have equal sanctity in the eyes of God.

Tying Protestantism with democracy, he declared: "No wonder that democracy has reached its greatest strength in exactly those countries where Protestantism has been the dominant Christian group.

"The future of the world surely does not belong to political totalitarianism," he added, "nor to religious totalitarianism, but to a way of life where freedom of conscience is held sacred."

Secretary of the Baptist youth movement in Germany from 1931 to 1934, Dr. Gezork chose to dissolve the organization rather than subordinate it to Hitler's youth movement.

* * * *

NEW YORK, N.Y.

Methodist Bishop G. Bromley Oxnam of New York told a Reformation Day rally here that "Protestants believe in religious liberty and stand firm against all who would destroy it."

Bishop Oxnam called upon the Roman Catholic Church to enunciate a "new doctrine in the realm of religious liberty." He proposed that Pope Pius XII "simply declare that in all matters of religious liberty the Roman Catholic Church will do unto others as it would be done by and act upon that declaration."

The bishop demanded an end to the "political, social and religious disabilities suffered by Protestants in Spain, in Italy, in Latin-American countries and in many sections of the world where a hierarchy is still obsessed by medieval notions of power."

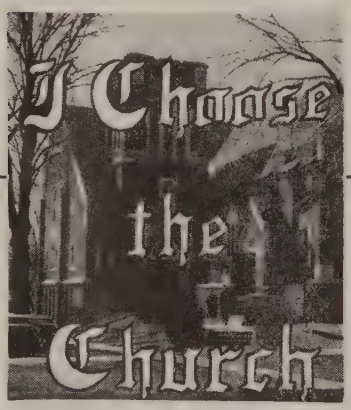
"When either the Roman Catholic Church or the Communist Party," he said, "acting upon its belief in these matters, seeks to deny us either religious or civil liberty, our own freedom is involved, and it is not a part of tolerance to submit to such denials until at last our freedom passes."

Echo Luther's Theses

Methodist played conspicuous parts in the nation's observances of Reformation Sunday. Among speakers at city-wide services were Dr. E. Stanley Jones of India, who pointed out to 5,000 people in Detroit's Masonic Temple that where authoritarian religion prevails, there also are large amounts of skepticism and atheism.

Dr. Ralph W. Sockman of New York, speaking to more than 12,000 in the Municipal Auditorium of Kansas City, reasoned against any interpretation of the idea of the separation of church and state which might result in the divorce of religion from the national life.

Bishop G. Bromley Oxnam addressed mass meetings in the Cathedral of St. John the Divine in New York City and in the County Center in White Plains, New York, on the subject "Protestantism and the World Crisis." He asserted Protestant belief in religious liberty, in the right of private judgment, and in a freedom from external authority which puts the final decision in the conscience of the individual.



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Washington Diary

(Continued from page 5)

takers' license, length and weight of rock fish, etc. Besides all this some one figures that on a single day 1813 words were devoted to oratorical "Mr. Presidents" and to such phrases as "my distinguished and beloved friend from Mississippi" and the like, taking about 20 minutes of the session which at a modest estimate would cost for the first half of the year, for the Senate alone, about $6,000. And too, in the Senate hovers the ever shadowing filibuster while in the House the always threatening fracas over civil and economic rights. Well-meaning Gene Cox (D. Ga.) in a fraternal exchange beat the glasses off his "colleague and friend," Adolph Sabbath (D. Ill. an octogenarian). While economic success may not be the *summum bonum* of life (some of the great Rembrant's sketches for his paintings were made on the backs of unpaid bills, now in the British Museum), yet pure justice with no discrimination is imperative. But say it in the House about the Negro and you'll have that fracas on your hands. Rep. Rankin (D. Miss.) will explode and Clare Hoffman (R. Mich.) will breathe out fire. Democracy senses the loss of the progressive and the vital.

Strikes are Stupid!

Or could it be there is still some long lingering ill of vested privilege in this "the best system yet devised on earth?" And have not the contests in the extended run always come out with a moiety at least of advance. The thrusts for freedom all seem to start alike: — a struggle to escape from oppression, while the effort to escape, on the other hand, seems impudence in the eyes of the well content.

It was in 1834 that six laborers in the little village of Tol on the Puddle River in Dorset, England, asked for the justice of a pittance on which to keep body and soul together. The landed owners paid seven shillings per week ($1.40). The six men pledged themselves to stand together. In their petition they asked a raise to 10 shillings a week, "that they might save themselves from sheer starvation and degradation." They were arrested and tried, found guilty under an ancient scraped-up military law against oaths, and sentenced to 7 years of exile at hard labor, — to be transported in chains in the ship's hold (with exiled criminals) to Australia. (Be it recorded to the honor of the Christian church, five of the six were Methodists and three of the five were local preachers.) The testimony all in, the judge was saying, "I am not sentencing you for any crime that you have done, . . . but as an example to the working classes of the country." One half million names went in to the Government in protest, and when after two years their pardon reached them, Lord John Russell, the Prime Minister, declared "The blotted page is turned."

It was in 1834 again, an old Indian Mexico, with a faded poncho over his shoul ers which did not conceal the absence of shirt beneath, and with a pair of poor rent pants, stood waiting to be noticed, his to straw sombrero in his hand, in the doorw of Benito Juarez, a struggling young lawye "You have business with me, uncle?" "If please your grace I have serious need justice," began the visitor. It was only th the Convent landlord had demanded his 1 measures of beans (when by the drought the summer there were but 30 measures all) and besides he would take the burro security.

Juarez, an Indian himself, understood. R ing from his chair and bidding the old m wait, he set out for the convent with t words ringing like a bell in the mind of h client, "This injustice in Mexico must ended." Out of it came, through pain a exile, a Mexico liberated from this oppressi upon the poor. There is some of it left the earth.

The Pentagon War

Unification of the Armed Forces was recommendation of the Hoover Commissio was voted by Congress and is the law of t land, but nobody acts like it. The wa toward collaboration have been as beset as t Jericho road. (The Navy might ha claimed, had it known, that John Paul Jon 113 years in an unmarked grave in Paris, h been molested on his pedestal here by t Tidal Basin. There indeed was a bron plaque bearing alleged words of the Na hero. They ran: "The officer of the Na should be a capable mariner, . . . a gentlem of liberal education, refined manners . and the nicest sense of honor." That w excellent, but the plaque disappeared n many months ago. We tried the Library Congress, the Pentagon and then the Natio Capital Park Monument Division to lea that the words of the Commodore on t plaque were the invention of a biographe But the battle array in the old House Off corridor was no fiction. The reception roo of the Armed Services Committee was qu enough and photographs of generals and a mirals hung peacefully side by side, but the Hearing Room next door there was sense of fore-boding ill. Pity it was that t public and the world must hear. Admir Radford and Denfeld had testified; — G

Miscellaneous Advertisemen

TEMPLE HALL, 35 Temple St., Bost Mass., sponsored by the First Methoc Church. A good place for moderate inco young women to live or spend a vacati in the heart of Boston. Young women ca for the year round. Families in the su mer. Rooms $3.50 per week and Kitchen privileges. For information, wr the matron, Mrs. Minerva Phinney.

al Bradley came through a corridor, passg admirals without a word. Gen. Mark lark came, shook hands with a seaman or vo, and down by the door of the Hearing ked of the guard; "Which is the electric air." Down the hall the liaison office of e Navy was lined with men in navy dress, ranging notes, sending out carriers and the e. The Air Force office was empty, over ith the Army witnesses no doubt. Two otor cycle riders with broad waist belts aited for the bulb flashes, pacing the hall ady to carry the photo plates to the Asciated Press. Out in the papers in the West ey said, in two hours.

The tale of the testimony you have heard er and over. But now Admiral Denfield, avy Chief, is out and Admiral Forest Sherin is in. Operation 23, the office that tched the rumors is nailed up and, just oit in retrospect, Senator X who talked outle after closed hearings in a neighbor comttee about Russia's 502 divisions, etc., and r few, that General Bradley had referred in testimony, rests, they say, uneasily. The *ashington Post* has urged the Senate to call garrulous senator to account.

rolls from the Holy Land

At the Library of Congress, Oct. 25th, ofessor Burroughs of Yale lectured in the olidge Auditorium on the finding and the essage of the scrolls from the desert cave the region of the Dead Sea. Five manuripts and three scrolls were on exhibition the time in the great upper hall of the brary, by the Constitution and the Declaran of Independence. The well preserved roll of Isaiah was unrolled to Chapter 2, rse 4: "And he shall judge among the nans and shall rebuke many people: and they all beat their swords into ploughshares . . . ither shall they learn war any more." One uld not escape the fascination of the place d the hour as the last lights went low.

Robert Tate Allen, editor of the *Washington Religious Review*, adds this note: "A Bedouin shepherd followed a goat of the flock high up to a cave concealed from below and discovered large earthen jars on the floor of the cave. These were sold for few cents to the metropolitan of Jerusalem, (who was present at the lecture). The ancient texts on display are insured for 500,000 dollars."

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Paul Blanshard Address

Excerpts from the address of Paul Blanshard, author of "American Freedom and Catholic Power," given at the meeting of the Boston and Lynn District ministers, on Nov. 7th in Wesleyan Hall, Boston.

The great silent issue in American life today is the issue of public money for Catholic parochial schools, and almost all politicians are trying to dodge it. It cannot be evaded because it involves the most important principle in our constitution, the separation of church and state.

Our national culture would be weakened and partially destroyed if we allowed Methodist, Catholic, and Jewish schools to charge their costs to the public treasury. Today the Catholic hierarchy is attempting to make such a levy, and its designs must be defeated if our public school system is to be saved. Catholic children are entitled to health services and lunches at public expense, but not rightly to bus transportation or textbooks, since these services belong to the school system itself and not simply to the children as children.

There is no place in American life for religious intolerance, but this does not mean that Americans should permit the Catholic hierarchy to extend its power into areas that belong to democracy. At present the hierarchy, without the vote of the Catholic people, lays down rules against birth control and many features of modern medical practice which limit the freedom of both Catholic and non-Catholic Americans. The Catholic hierarchy teaches that a Catholic may not read a book that directly criticizes Catholic doctrine. This rule is flatly contrary to the American gospel of freedom of thought under which all citizens have a duty to hear both sides of important public controversies.

The Catholic policy in opposition to birth control is sheer nonsense, and has no sanction in the teachings of Jesus who never said a word on the subject. As applied in Massachusetts and Connecticut this policy limits the rights of non-Catholics as Americans to get medical advice about the planning of their families in accordance with modern medical science. Celibate priests are especially vulnerable in supporting such a policy because they do not undertake family responsibilities themselves.

The Catholic rule on mixed marriage is undemocratic because it makes non-Catholics into second class citizens at the altar, and it should be resisted by all good Americans who believe in intermarriage and tolerance. This rule is based upon the fact that the hierarchy attempts to maintain a separate Catholic marriage system above the level of American law. Under that system pressure is brought to bear on Catholic legislators to oppose realistic divorce laws.

The undemocratic policies of the Catholic hierarchy, which represent encroachments upon American democracy, are not endorsed by the majority of the Catholic people, but they are dictated to the Catholic people from above. No one questions the technical right of the hierarchy to stand for such policies, but as Americans we should talk about them freely and distinguish between the religious faith and the purely political extensions of that faith.

The Homemaker's Corner

Mrs. Harry A. Burnham

"Singing in the Rain."

The letter which was promised for this week came from Mrs. Marion Ayers Green, of the Friendship Class at Wesley Methodist Church in Worcester, Mass. It says, in part:

"Herewith I am enclosing a card of appreciation sent by a good member of our class. She had been confined to her bed and chair for several weeks with broken bones. As it was read aloud in our social meeting I felt that it reminded me, in its practical and natural expression, of material I see under your column in ZIONS HERALD, which I never fail to read. Of course there's not much that is new, but it does give a capitulation of ideas I felt worth sharing with you. Our Friendship Class is the class of older women in our church school — grandmothers and great-grands, and all of us at the age when a session in bed may be likely sometime."

And here is the "card" from the shut-in member: "What a lot of benefit we may derive from an enforced vacation! We receive cards and literature from friends, calls over the phone and in person. We have plenty of time to read and chat and not feel hurried or that we have to make time count. That's rather nice, isn't it? We can write to our friends and relatives and get caught up with our correspondence. We can read things we have wanted to for a long time. We can sew. We can help others to think out menus which we cannot possibly prepare ourselves, or which our doctor says we must not. We can think ahead about the gifts we will make. So, you see, we can keep busy, and do and think a lot of things even if we are incapacitated and have to change our regular habits. If we keep our minds busy and happy our aches and pains aren't so bad."

Thank you, Mrs. Green and your friend, for sharing these happy thoughts with us. It seems to me a perfect example of "Singing in the Rain."

Bars Bibles In Schools

Detroit (RNS) — By a unanimous vote, the Detroit Board of Education rejected the offer of the Detroit Camp of Gideons to distribute 117,000 copies of the Bible to public school children.

A resolution that the board "express its thanks but decline the offer" was presented by A. Douglass Jamieson.

Acceptance would be unwise, he said, "because the version offered is acceptable only to some religious groups and its distribution would violate Supreme Court decisions.

"It would lead to unfortunate controversies which would disturb the harmonious religious atmosphere of the community." Jamieson added.

M S M Organizes For Action

The purpose of the national seminar of the Methodist Student Movement held at Nashville, Tenn., October 26-30, was an appraisal of methods and closer co-ordination of the church's work with students. The seminar put these goals into action in planning a new organization — the Methodist Student Workers Association — and in electing officers to head the work. The attendance of 130 included directors of religious life on Methodist college campuses, Wesley Foundation leaders and other workers in the Methodist Student Movement.

Elected to head the newly organized Methodist Student Workers' Association were these officers: President, Paul Burt, director of the Wesley Foundation, University of Illinois; vice-president, Sam Laird, director of religious life, Emory University; secretary, Herman Beimfohr, director of Wesley Foundation at UCLA; treasurer, Paul Deats, associate director, Wesley Foundation, University of Texas. Five representatives were elected: S. Marion Weeks, director of religious activities, Clark College; Helen Currier, associate director, Wesley Foundation, University of Kansas; Wilbur Grose, director Wesley Foundation, University of Minnesota; Paul Stopenhagen, minister to students, Harvard University; Justus Olson, minister of students, University of Wisconsin.

During the five days of meeting, reports were brought from eight research committees with a discussion period following each presentation. Outstanding in the reports were statements concerning increased needs for religion on campuses and increased difficulty in meeting the need. The secular climate in present-day American life and general indifference toward religion were cited as barriers to the interpretation of religion on the campus. The seminar sought to learn wherein the impact for religion can be strengthened.

Emphasis was given to the relationship of the M. S. M. to the church's quadrennial program of Advance. Use of the current study, "Our Faith" by college groups was noted. Advance recruitment goals for full-time Christian workers was inherent in a number of committee reports.

A series of evening lectures, by Dr. Glenn Olds, professor at Garrett Biblical Institute, gave attention to theological backgrounds of the Methodist Student Movement through use of the general theme, "Religion and the Race With Disaster." "The Christian Imperative for Today" was the subject of morning devotions brought by Dr. Samuel E. Stumpf, of Vanderbilt University.

The planning committee for the seminar comprised leaders of student work on boards of the church. The following planning committee members also served as committee advisers: H. D. Bollinger, Harvey Brown and Harold Ehrensperger of the Board of Education; Dorothy Nyland, Caxton Doggett, and Kathryn Bieri, of the Board of Missions and Church Extension; Harold Ewing, executive secretary of the interboard Committee on Christian Vocations.

The eight research committees were headed by Herman Beimfohr, director of Wesley foundation U C L A; Douglas Cook, director of the Wesley Foundation at Yale University; Sam Laird, director of Religious Life, Emory University, Georgia; Paul Stopenhagen, minister for students, Wesley Foundation at Harvard University; William Kerstetter, professor at Baldwin-Wallace College, Berea, Ohio; Dave Sageser, pastor at Morehead, Ky; Paul Deats, associate director of Wesley Foundation at University of Texas; Wilbur Grose, pastor-director of Wesley Foundation at University of Minnesota, St. Paul Campus.

Methodist Minister Explains Catholic Ritual

Poulen, Ga. (RNS) — A Methodist clergyman here delivered a series of five addresses on "Our Catholic Neighbor and His Religion."

The Rev. Fred Meyer spoke in five Methodist churches in this area, explaining the meaning of Roman Catholic ritual. He illustrated the talks with color slides.

"To most Protestants," Mr. Meyer said, "the Roman Catholic ceremonies and reasoning behind them are usually impenetrable mysteries. A deeper regard for the ways of worship and feeling of Catholics has resulted from these addresses."

He added that fellowship between Protestants and Catholics would be "much easier" now.

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Wednesday	I Corinthians
Thursday, Dec. 1	John
Friday	Psalms
Saturday	Revelation 21:
Sunday, Dec. 4	II Timothy
Monday	Micah 6:
Tuesday	Acts 17:16
Wednesday	Revelation 22:
Thursday	John 3:1
Friday	Thessalonians 5:12
Saturday	Mark 4:1
Universal Bible Sunday, Dec. 11	II Chronicles 7:11
Monday	John 4:1
Tuesday	Luke 10:25
Wednesday	Matthew 25:31
Thursday	Exodus 20:1
Friday	Matthew 6:5
Saturday	Psalms 119:33
Sunday, Dec. 18	John 1:1
Monday	Matthew 5:1
Tuesday	Isaiah 9:
Wednesday	Romans 8:12
Thursday	I Corinthians 15:35
Friday	Isaiah
Saturday	Isaiah
Christmas, Dec. 25	Luke

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Released-Time Proponents

Providence, R. I. (RNS) — A spokesm for the Episcopal Bishop of Rhode Isla and four Roman Catholic priests spoke favor of permissive released-time legislati for Rhode Island at the second public he ing held by the special state commissi studying the proposal.

Meeting in a packed State House heari room, the commission heard the stateme of 15 of 42 witnesses who had indicated th desire to speak. Edward M. McEntee, ch man, said that a third and final heari would be held.

Of the 15 witnesses, seven favored perm sive legislation. Nearly all of 19 heard at first session were opposed.

The Rev. C. Lennart Carlson, director Christian education for the Episcopal Dioc of Rhode Island, said he was authorized

e Rt. Rev. Granville G. Bennett, head of the ocese, to recommend the passage of permis-e legislation.

This marked the first time that the Epispal Diocese had been heard from in the eased-time controversy.

Other proponents included the Rev. V. ssidy, diocesan superintendent of Catholic rochial schools; the Rev. Arthur T. Geoghen of Our Lady of Providence Seminary: o Catholic pastors; a Woonsocket school cher; and City Councilman Edward P. rigley who appeared for the Knights of lumbus.

Father Geoghegan said it was time that ublic education should give a slight nod religion."

He said he favored a released-time law for o reasons: that in excluding religious inuction "we breed Godlessness," and "we ovide no common basis for moral teach-g."

In early Massachusetts, he said, the sole rpose of public education was to teach ildren to read the Scriptures, as contrasted th the situation today.

"We are not asking to use the public hools for religious purposes, nor the mainery of the public school system," he said, at merely one hour a week. It seems to that public education should give a slight d to religion."

Religion In The News"

After 14 years of continuous service as comentator on "Religion in the News" over BC (Saturdays, 6:15 p.m., EST), Dr. Wal- Van Kirk has retired from radio to dete his full time to his duties as co-chairn of the Department of International Juse and Goodwill of the Federal Council of urches of Christ in America. In New rk City the program is transcribed and adcast Sundays, 8:15 a.m., EST.

Dr. Ronald Bridges, president, Pacific hool of Religion, will succeed Dr. Van rk, beginning on the broadcast of Saturday, v. 12th. The announcement was made the Rev. Everett C. Parker, director, Protant Radio Commission which produces the ies. NBC makes free time available for broadcasts.

"Religious news," says Dr. Bridges, "may pleasant or unpleasant, reassuring or disbing, like that from the world of affairs. t unlike secular reports, religious news has foundation in faith and an animating spirit goodness, mercy and truth. Basically, reious news is, and should be, good news."

Dr. Van Kirk has been on the air nine onths each year for 14 years, and devoted nself principally to exalting the place of igion in a world of change promoting unrstanding and goodwill among Protestants, man Catholics and Jews. He was awarded citation of merit from the National Conence of Christians and Jews and the late Franklin D. Roosevelt was among his listeners. He made it a practise to originate his broadcasts from many cities in the United States, as well as from such places as Lima, Peru, Oxford, London, Paris, Geneva, Amsterdam and Tokyo.

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Wanted: 50 Youth For Latin America

A call for fifty young men and young women to enlist for three years of missionary service in South America, Central America and Mexico, and to be prepared for their job by August 1950, was issued by the Board of Missions and Church Extension of The Methodist Church. The call was signed by Dr. M. O. Williams, Jr., and Miss Kathryn J. Bieri, in change of missionary recruitment at 150 Fifth Avenue, New York City.

In 1948 The Methodist Church recruited, trained, and sent to Japan and Korea fifty young people for three years of service, mostly in the educational field. This year fifty others were trained and are now on their way to various mission stations in India and Pakistan.

The Latin American countries to which the 50 new missionaries will be assigned are Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Panama, Peru and Uruguay. The positions to be filled include high school teaching, youth work in churches and community centers, adult education in night schools, direction of religious education, assistants to pastors, pastors, nursing and public health, and agricultural service in rural centers and schools.

Applicants for these fifty places must be between the ages of 21 and 28, single, graduates of college, and active members of some evangelical church, and in good health. They need not be Methodists. While knowledge of Spanish or Portuguese would be an asset, it is not required. Those selected will be given a six-weeks period of training in July and August next, by the Board of Missions, with emphasis on religious development, language study, methods, and orientation to Latin American culture.

Those interested should communicate with Dr. Williams or Miss Bieri.

"Here is an unsurpassed opportunity to work with people of great promise who desperately need a dynamic Christian faith," says Dr. Williams. "It will be the task of the 'LA-3's' to help them find a vital Christianity which links religion and life. The dedication required is so complete that those accepted will be enrolled as members of 'The Fellowship of Christian Service in Latin America'."

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Dr. Sockman On Town Meeting

Dr. Ralph W. Sockman, minister of Christ Church, New York City, will participate in the discussion of the question "Do Our Churches Offer A Sound Basis For Faith and Living?" on America's Town Meeting of the Air, Tuesday, Nov. 22nd. The program may be heard over the American Broadcasting Company network stations from 8:30 until 9:30 p.m. EST.

Joining Dr. Sockman on the affirmative side will be Miss Virgilia Peterson, lecturer and book reviewer. The negative team is composed of Professor Irwin Edman of Columbia University and Dr. Frederic Wertham, a psychiatrist of New York.

PERSONS

Bishop John Wesley Lord announced the appointment of the Rev. Donald H. Freeman to Faith Church, Fairview, Mass., effective Nov. 20th. He will succeed the Rev. Oscar G. Cook, recently appointed to Oxford, Mass. The new pastor at Fairview has served St. John's Church, Medford, Mass., since 1947. Mrs. Freeman, the former Estelle Reemie, has been heard frequently, in churches and other gatherings, as a contralto soloist.

On Tuesday, Nov. 8th, the Revs. W. Thomas Smith and James Ethridge were ordained in the first ordination service to be held in the new Boston University School of Theology. The service waas conducted by Bishop John Wesley Lord in the Prayer Chapel. Mrs. Ethridge, of California, was ordained deacon, and Mr. Smith, of Tennessee, was ordained elder. Assisting in the service were President Daniel L. Marsh, Dean Walter G. Muelder and Professors Edwin P. Booth and Samuel Hedrick.

The Rev. William I. Ward, retired member of the New England Southern Conference now living in Sandwich, Mass., has been ill with a cold and ear trouble and has been unable to answer his correspondence. Mr. Ward's physician reports that his health is improving.

The Methodist church in Arlington Heights, Mass., held a unique service on Sunday, Nov. 6th. The day was designated as Fill-the-Pew Sunday, and 175 people filled the church to capacity. Each member and friend of the church had a seat reserved for him. The Service Honor Roll for men and women of the church who served in the armed forces during the recent war was removed officially with an act of dedication to the Christian principles of peace. During the worship hour the pastor, the Rev. Ronald W. Ober, presented the first of the four year emphasis of The Methodist Church on "The Advance for Christ and His Church."

The Rev. Carl Knudsen, well known in New England because of his pastorates at the Church of the Pilgrimage in Plymouth, Mass., and the Congregational Church, Bridgewater, Mass., is being installed as pastor of the Village Protestant Church in Shanks Village, New York, Sunday, Nov. 20th. This church is one of the student-veteran projects maintained by interdenominational support under the sponsorship of the Protestant Council of the City of New York. The Rev. Dr. John M. Pearson, chairman of the Commission on Ministry to Veterans and Service Personnel of the Protestant Council, will perform the act of installation. Dr. Pearson, former superintendent of the New York district, is director of the Commission on Pensions and Endowment Funds of the New York Conference. Also participating in the service will be the Rev. J. Clark Callender of St. Paul's Methodist Church, Nyack, New York. Mr. Knudsen was a Navy chaplain and was trained for the ministry at Boston University School of Theology. He is author of a volume of sermons, "Renewed by the Spirit" and numerous articles in religious periodicals. Miss Christine Knudsen, his sister, is making her home with her brother in the Shanks Village parsonage a few miles north of New York on the west bank of the Hudson.

The first edition of "Our Faith" booklets in paper covers (500,000 sets, 4 million individual copies) has been exhausted. A new edition will be ready for mailing from 740 Rush Street, Chicago about Thanksgiving time. There are still 2,000 sets of the clothbound booklets. Orders for these, at $2.00 per set, will be filled promptly from the Chicago office. If received not later than Dec. 5th, they should be delivered before Christmas.

The Boston University bureau of publicity is now located at 308 Bay State Road, Boston 15, Mass. Mrs. Edward R. Collier is director of the bureau.

The Hon. Charles A. Rome, trustee of Boston University and prominent Boston lawyer, was sworn in by Governor Paul A. Dever on Nov. 9th, as a justice of the Superior Court of Massachusetts.

Dr. Corliss Hargraves Joins Westminster Faculty

President Lester A. Welliver, of Westminster Theological Seminary, has announced that Dr. Corliss P. Hargraves has joined the faculty of the seminary as Professor of Missions and World Religions. Dr. Hargraves received his education at Ohio Wesleyan University and Boston University School of Theology.

After serving with distinction in the pastorate, Dr. Hargraves was put in charge of Religious Education in Foreign Fields for the Methodist Episcopal Church and later became secretary of Missionary Education, also for the Methodist Episcopal Church. Since unification, he has been executive secretary of the Inter-Board Committee on Missionary Education of The Methodist Church. He has traveled extensively in connection with his work, and has made personal visits to every mission field of The Methodist Church, except Middle and South Africa. His joining the faculty of Westminster Seminary will add to the new program inaugurated there last year, and will broaden the scope of offerings now made available to ministerial students and all other students preparing for Christian service.

Susan Treadwell Ellsworth, 101, oldest re dent of Ipswich, Mass., died on Nov. 6th her home there on Linebrook Rd. A nat and lifelong resident of Ipswich, she was t daughter of Capt. Benjamin Ellsworth, w was for forty years keeper of the lighthou at Ipswich Beach. Capt. Ellsworth help break the ground for the Methodist chur there and laid the structure's cornersto Miss Ellsworth was a member of the chur for 87 years.

On Thursday, Nov. 10th, the Rev. I Paul E. Johnson, professor of psychology Boston University School of Theology, a leader of applied psychology at Boston D pensary, discussed "The Psychology of R laxation" in a lecture at the Boston Pub Library. This meeting will be followed December by talks and demonstrations su gesting creative and practical hobbies. you have a creative hobby which you wou like to display at one of these meetings, plea notify Mrs. Muriel C. Javelin at the Cent Library, Copley Square, Boston.

The Rev. Russell J. Humbert, minister Trinity Methodist Church, Youngstown, is recuperating at his home after undergoi an operation at the Northside Hospital Youngstown. He expects to be back in pulpit by the first Sunday in December. his absence the following men have preach or will preach in that pulpit: The R Charles F. McBride, associate minister Trinity; The Rev. Frederick A. Shippey, st member of the Board of Missions and Chur Extension; The Rev. Dr. F. Bringle Mc tosh, president of Ohio Northern Universi Bishop W. E. Hammaker of Washington, C.; The Rev. Dr. E. Harold Mohn, executi director of the Advance for Christ and H Church; and the Rev. Dr. Earl R. Brow executive secretary of the Division of Hom Missions.

The Arlington Street Methodist Church Nashua, N.H., is celebrating its fiftieth a niversary. On Sunday morning, Nov. 13 the editor of Zions Herald was the gu preacher. Bishop John Wesley Lord w preach at the Christian Community Nig Service at 7:30 on Wednesday, Nov. 16th.

Fred Charles Hanson, prominent layman the Methodist church in Southbridge, Ma and an active member for sixty years, cently passed away.

Centenary celebrations will be held at Fi Methodist Church, Boston, from Nov. 20 to the 27th, under the direction of the past the Rev. Arthur D. Stroud. Boston Distr Superintendent Willard C. Arnold will prea at the Sunday morning service on the 20 Bishop John Wesley Lord will be the speak at the banquet on the 22nd, and Mrs. Welt Honsinger Fisher will preach on Sund morning, Nov. 27th.

oint ground-breaking ceremonies for a Jew- Chapel and a Protestant and Greek Ortho- Chapel, to be established in a new build- in the rear of the Administration Build- at Boston City Hospital, took place on day, Nov. 4th with a large assembly of gy participating. Representatives of Jew- groups, the Protestant denominations and pital officials took part in the ceremonies.

tarting Nov. 13th and continuing for 26 ks, the Rev. Dr. Homer J. R. Elford, min- r of First Methodist Church, St. Paul, n., will conduct a 15-minute radio pro- m on Station WMIN on Sunday mornings :30 a. m.

he largest evangelistic campaign ever held metropolitan area is being held in Phila- hia, Pa., from Nov. 26th through Dec. by more than 300 Methodist churches. der the direction of Bishop Corson and the eral Board of Evangelism, nearly a thou- d ministers from all over America will be aged in preaching and visitation and thou- ds of laymen will be visiting for Christ His Church.

he Rev. Dr. Archey D. Ball, pastor of the tside Terrace Methodist Church, Paterson, ., was guest speaker on Reformation Sun- at an interdenominational meeting in the lic school at River Edge, N. J. He was one of eight lecturers at Paterson Insti- on Protestantism recently.

ldwin-Wallace To Have ew Dean

election of Dr. Frank Glenn Lankard, n of Brothers College of Drew University, he new dean of Baldwin-Wallace College, ea, Ohio, was announced recently by Dr. n L. Knight, president of Baldwin-Wal- . The appointment will be effective Feb. Dr. Lankard succeeds Dr. Myron F. ke, who left the Baldwin-Wallace post in to join the executive staff of the Meth- st Board of Education. A native of Kan- Dr. Lankard holds a Bachelor of Arts ree from Baker University, theological rees from Boston University and Garrett lical Institute. He earned his Master of s degree and his Ph.D. at Northwestern versity. He also holds the honorary D from Baker University.

H. Protestants Lose ght To Ban Beano

oncord, N. H. (RNS) Despite state-wide osition by Protestant clergymen, seven of nt New Hampshire cities legalized beano Election Day voting. Only Portsmouth cted the game — by 18 votes, 2,339 to 1. The 1949 state legislature made beano uestion of local option. In Manchester, no was overwhelmingly approved. Nashua voters favored it by more than four to one, while Somerset voted eight to one for it. Under the terms of the Concord law, beano games may be held if the chief of police issues licenses for them. The license fee is $10 and a license will be good for only a month.

Students' Night At Social Union

The Annual Students' Night of the Boston Methodist Social Union will be held on Nov. 21st at Hayden Memorial Hall, 685 Commonwealth Ave., Boston. Boston University's Seminary Singers will provide the music and the speaker will be the Rev. Dr. Fred G. Holloway, president of Drew Theological Seminary, Madison, N.J. His subject will be "Religious Literacy and the Church Today."

Boston University School of Theology will hold open house in its new school on Commonwealth Ave., prior to the dinner which will be prepared by the Boston University Commons.

Disqualify Drinkers

Sanford, N.C. (RNS) — North Carolina Methodists, meeting here for their annual conference, acted to bar persons who drink or favor liquor from positions of church leadership.

A resolution adopted by the conference said:

"Any person who drinks liquor, or votes to legalize liquor, or in any other manner supports the liquor traffic, should not consider himself fit or qualified to hold any office or occupy any place of leadership in The Methodist Church."

Bishop Hazen H. G. Werner of Columbus, Ohio, advised the group to "show people how to be happy without drink."

"Some drys," he said, "haven't been happy since their first pair of roller skates. Some drys have driven people to drink."

Shows Slight Increase

Methodists have increased their World Service giving 7.55 per cent in the five-month period since the beginning of the fiscal year, according to the Rev. Thomas B. Lugg of Chicago, executive secretary and treasurer of the Commission on World Service and Finance.

The $2,150,562.54 sum contributed shows an increase of $151,020.18 over last year's giving. Dr. Lugg pointed out, however, that the per capita World Service giving for all active members for the preceding year amounted to only $1.08.

World Service receipts for the month of October are $658,834.95 — a gain of $14,825.94 over last year's $644,009.01 during that month.

EVENTS

Warns On Separation

Sanford, N.C. (RNS) — Delegates to the annual meeting here of the North Carolina Methodist Conference were told that the principle of separation of church and state is being carried too far in the field of education and that "the school is now standing on one leg."

The Rev. Mark Depp of the Centenary Methodist Church, Winston-Salem, N.C., said it was "a 'must' that our children learn history, literature, the sciences and so forth."

"But," he added, "shall they become so engrossed with the baggage of life that they forget the destination?"

Mrs. Raymond E. Spears

Maurice L. Bullock

Ruth Haskins Spears died on Oct. 25th in the parsonage of Liberty Church, Springfield, Mass. Her husband, the Rev. R. E. Spears and their two high school sons and innumerable friends of all ranks and creeds mourn a great loss. She was only 43 but her years were packed with solid goodness. Afflicted by asthma for much of her life, she carried a crushing burden, but she made light of it and gave herself to the good life of service without reserve. While her husband was an army chaplain for four long years at historic Anzio and other heartrending spots she kept the home fires burning and for much of that time was the efficient secretary to the Hon. Walter Lawrence, Methodist Mayor of Medford.

When the appointment to Liberty came, she took her place at once and quietly joined with all she had in the arduous tasks of parsonage and church and achieved unusual results. She started the Ruth Spears Wesleyan Service Guild in Liberty Church. She became secretary for the District Women's Society of Christian Service. She served on committees of the Y.W.C.A. She sang in the choir. All in all, she was the constant inspiration of the devoted ministry of her pastor-husband. Her quick passing revealed to many how thorough and sacrificial her life had been. Kindly words have come from churches and friends in the New England Southern Conference where she served in pre-war years. Springfield friends by the hundreds paid her an exceptional tribute. Medford, her native city, recognized her sterling character at the memorial service there. She was an ideal wife and mother and she invested her limited years in the work of the Master. Her shining example will go on leading others into her way of life for many years to come.

The Parson Looks At Labor

Clair M. Cook

The Union Gets Five Per Cent

Out in Milwaukee one day last summer, a surprised purchasing agent found himself facing not a salesman but a union committee. When the talks wound up, Stanley Kornacki and members of Local 407, United Auto Workers, had sold $45,000 of their company's products and had expectations of another equally large order before the end of the year — all at the regular five per cent commission on sales and with their own management's blessing.

Since 1946, union members at the Unit Drop Forge Company have been definitely acting on the principle that their jobs are only as good as the orders their company can get. With company approval, they have been working as salesmen–and getting results. Nine or ten new accounts are on the company's books, but the July commission of $1,640 after sales expense was their largest profit to date. With other commissions for the year, there should be a tidy sum for year-end distribution in equal shares to all members.

A union "salesman" may be absent from the shop, trying to land an order, for a day or more, but his pay goes on in his absence. When a sale is made, accumulated lost time is deducted as sales expense before the balance of the commission becomes union profit. In the three-year duration of the experiment, the commissions have not always covered the sales expenses — and the company has been willing to write off the differences at the end of the year. In their opinion, it has served to educate the workers and benefit the internal shop operations enough to warrant the scheme. This year, though, it will pay off in cash! and as new accounts are opened through union efforts, the five per cent commissions could well be a sizable sum in future years.

When the United Auto Workers held their educational conferences in Milwaukee, the union salesmen displayed Unit Drop Forge products on a board near the main meeting hall. Through their contacts with other union men in different firms, they have been able to get into sales opportunities "through the back door," they explain. Steward Kornacki, speaking of the $45,000 order, said: "We knew the boys in the U.A.W. union in the other plant and asked them to fix up the appointment for us." And the other union co-operated, knowing that it is orders which keep "the boys" working on the job.

Probably few companies and few unions would be adaptable to precisely this sort of scheme. But it is a further illustration of the vast variety of co-operation possible when union and management really want to work together for the benefit of the business. In this case the union salesmen certainly have an abundance of the fundamental necessity for selling — knowledge of the product. And why shouldn't they? As Kornacki says, "After all, we make it."

Perhaps a little of that kind of co-operation would have been a help in steel; if Mr. Murray could get five per cent on a few months' steel supply ordered by General Motors, it would give a good boost to his strike fund. But then, with that kind of union-management sharing, there never would have been a strike in the first place.

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Clergy Council

The formation of a new Clergy Council at Boston University, styled to co-ordinate the increasing religious activities among the student body, has been announced by President Daniel L. Marsh and the Rev. Stanley H. Martin, university chaplain.

An independent yet voluntarily co-operating agency, the Clergy Council will maintain the freedom of independent religious leaders, but will work as a unit to increase the scope of the Boston University program of religion in higher education, Chaplain Martin, ex-officio member of the executive committee, explained.

Composed of religious leaders representing various faiths in attendance at Boston University, the Clergy Council will have four purposes: (1) To promote the religious life of the students and faculty at Boston University. (2) To develop and encourage the brotherhood program of the university through the office of the chaplain and through any other agency or individual whom the university designates for this purpose. (3) To further the interests of the members of the organization in developing greater professional skills in the area of religious counselling and programming. (4) To create those institutions and traditions among the members as will encourage comradeship and mutual understanding.

Officers of the council, as announced by Chaplain Martin, are: president, the Rev. Tremayne Copplestone, Copley Methodist Church; vice-president, the Rev. Marcus J. Priester, director of the Westminster Foundation; treasurer, the Rev. Stephen H. R. Upson, St. George's Syrian Orthodox Church; secretary, Rabbi Charles S. Freedman, Bn'ai B'rith Hillel Foundation; and chairman of publicity, the Rev. Kenneth L. Patton, minister of Charles Street Universalist Meeting House.

The newly formed organization will be open to all ordained clergymen who are co-operating in the program of religious at the university and is designed to corre and integrate this leadership more effecti into the total program of religious life.

Halt Communists

Cleveland (RNS) — A united Christ campaign to halt the Communist adva in the Far East was proposed here by Frank C. Laubach.

Addressing a rally of Congregational Evangelical and Reformed ministers, noted missionary leader urged that in laun ing the attack, use should be made of 30,000,000 Christians scattered in Asia Africa.

"Train those Christians each one to te one non-Christian and lead him to Chri Dr. Laubach exhorted. "With proper eff we could double the membership of the n sion churches: 60 millions, 120 millions, millions, 480 millions."

This, he explained, is the same technic he has followed successfully in wiping illiteracy among millions of backward p ples in the last 35 years.

"But it cannot be done by the native Ch tians alone," he hastened to add. "We m train 30,000 missionaries in the methods teaching illiterates and winning them Christ. Then they will be prepared to abroad and mobilize the 30,000,000 nat Christians."

Having set the groundwork for the off sive against the Communists, Dr. Laub said, Christians will be ready to carry throu their attack along the following eight fro

(1) Publish the Christian message in simplest possible language to counter propaganda of the Communists.

(2) Organize 100,000 Christian men women with technical "know-how" to ca their skills to the poverty and disease stric areas.

(3) Work in behalf of racial equality, calling that "the only answer to Commun is to work harder in behalf of the distres billion."

(4) Center more attention, at home abroad, on the men in overalls. Invite th to your homes and worship with them church.

(5) Spend more money in carrying Christian message through the radio, mo picture and television as "these are G new, greater pulpits."

(6) Establish a Christian school of plomacy, similar to the Catholic school Washington and found Christian med

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lleges for training of missionary doctors nd Christian schools for technicians preiring to go abroad.

(7) Infiltrate behind the Iron Curtain as issionaries are doing now in China and everything possible to help Christians in e Communist areas.

(8) Mobilize Christians to pray for memers of the United Nations, for President ruman, members of his cabinet and Coness and for the conversion of Stalin, the olitburo and Russia.

n A Wide Circuit

. W. Reid

Gratitude By Conduct"

In these years, when it would appear that too many of us Thanksgiving Day is but nother day to gorge, to play, and to boast our surpluses and excesses, it may do no rm to consider the religious purposes of e observance as set forth by some of our rlier presidents.

In 1795, when all Europe was in the throes wars, revolutions, and counter-wars, Presint Washington asked the nation to observe Day of Thanksgiving for "our exemption om foreign war." He urged the people to ther in their churches "humbly and fently to beseech the kind Author of these essings graciously to prolong them to us; imprint on our hearts a deep and solemn nse of our obligations to Him for them; teach us rightly to estimate their immense lue; to preserve us from the arrogance of osperity, and from hazarding the advanges we enjoy by delusive pursuits; to disse us to merit the continuance of his favors not abusing them, by our gratitude for em, and by a correspondent conduct as citins and men; to render this country a more d more safe and propitious asylum for e unfortunate of other countries; to extend nong us true and useful knowledge; to ffuse and establish habits of sobriety, order, orality, and piety, and finally, to impart the blessings we possess, or ask for ourlves, to the whole family of mankind."

Four years later, when it seemed as if ere might be war between the United States d the French Republic, President John dams called for a day of "humiliation, fastg, and prayer," with this introduction: "As truth is more clearly taught in the Volume Inspiration, nor any more fully demonrated by the experience of the ages, than at a deep sense and a due acknowledgment the governing providence of a Supreme Being and of the accountableness of men to Him as the searcher of hearts and righteous distributor of rewards and punishments are conducive equally to the happiness and rectitude of individuals and to the well-being of communities; as it is also most reasonable in itself that men who are capable of social acts and relations, who owe their improvements to the social state, and who derive their enjoyments from it, should, as a society, make their acknowledgments of dependence and obligation to Him who has endowed them with these capacities and elevated them in the scale of existence by these distinctions; as it is likewise a plain dictate of duty and a strong sentiment of nature that in circumstances of great urgency and seasons of imminent danger earnest and particular supplications should be made to Him who is able to defend or to destroy; as, moreover, the most precious interests of the people of the United States are still held in jeopardy by the hostile designs and insidious acts of a foreign nation, as well as the dissemination among them of those principles, subversive to the foundations of all religious, moral, and social obligations, that have produced incalculable mischief and misery in other countries. . . ."

President Madison set a day of prayer after the War of 1812. Said he: "If the public homage of a people can ever be worthy the favorable regard of the Holy and Omniscient Being to whom it is addressed, it must be that in which those who join in it are guided only by their free choice, by the impulse of their hearts, and the dictates of their consciences; and such a spectacle must be interesting to all Christian nations as proving that religion, that gift of heaven for the good of man, freed from all coercive edicts, from that unhallowed connection with the powers of this world which corrupts religion into an instrument or an ursurper of the policy of the state, and making no appeal but to reason, to the heart, and to the conscience, can spread its benign influence everywhere and can attract to the divine altar those free-will offerings of humble supplication, thanksgiving and praise which alone can be acceptable to Him who no hypocrisy can deceive and no forced sacrifices propitiate."

Could it be that Adams and Madison were speaking obliquely to the atheistic, swaggering France of their day? There may even be a word of caution here to modern Russia, especially if she reads with these messages something of French history!

"The man who argues against God has to dispose of the overwhelming fact of universal experience. If everything in the universe that acts on us produces personal experience in us, that is extremely good evidence that there is personal experience in the cause that produces such effects."

* * * *

Our Faith in God — The Advance for Christ and His Church

Urban Universities

CHICAGO, Illinois — The urban university, which brought higher education from the cloister to the pavement, has a paramount role to play in the democratic life of cities, President Paul F. Douglass pointed out at the 35th annual convention of the Association of Urban Universities in his address as retiring president at the annual dinner in the Lower Tower of Hotel Stevens. President-elect James Creese, president of Drexel Institute, Philadelphia, presided. President David Henry, of Wayne University, Detroit, was re-elected secretary-treasurer.

Quoting the late Dean Herman Schneider, President Douglass defined the urban university as the institution which seeks "through the agency of trained men to bring governing truths naturally and profitably into the daily and hourly doings of the people according to their needs."

Taking sharp issue with general educationalists who believe that specialization is an evil in contemporary curriculums, President Douglass quoted a former president of the association, the late President Frederick B. Robinson, of the College of the City of New York, in emphasizing the fact that inspirations which light the way to broader visions come from the integrity of skill and thought in a particular task. "Away," he said, "with the absurd idea that special competency is inimical to broad culture."

The urban university, he said, is the catalytic agent of the 20th century neighborhood, accelerating reactions by the communications of information, aspiration, and invitation to opportunity.

In discussing the structure of support for urban universities, President Douglass said that education is a state and local function, that while pressure groups drive on Congress for federal funds to nationalize education, the city can provide sufficient local support to insure equality of opportunity. "The urban university," he said, "does not need federal subsidy; it needs local support and it will return handsomely for the investment which the community makes."

He proposed that cities earmark five per cent of their operating budget for higher education and that municipal assistance be given to the institutions in the city without regard to religious affiliation.

"A cultural pluralism in higher education in America," he said, "can only make us richer by the interaction of groups."

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"Prince Of Egypt"

By Dorothy Clarke Wilson
The Westminster Press, Philadelphia, Pa.
Price $3.50

Christians have never been too much interested in Moses. The life and times of this leader of Israel have not been made the subject of much speculation, romance, or even biographical writing. Now, however, an historical novel has been produced that should bring to religionists a genuine thrill: Dorothy Clarke Wilson has written an informative and moving novel on Moses entitled "Prince of Egypt." It is a story based upon the most careful research in Old Testament history; it puts the reader inside Moses. The reading of the saga is truly a moving experience. To see the princely Moses and feel the power that was his in that role, to feel with Moses the moral struggle against the easy and wicked life of Egypt, to struggle with Moses with the burning, God-given conviction that something must be done to free the exploited people, to sense the suffering and struggle of gaining the confidence of the Israelites to follow Yahweh — these are but a few of the adventures awaiting the reader of this exceedingly interesting novel! Methodists are proud of Dorothy Clarke Wilson, for she has produced her work from a parsonage of Maine Methodism. "The Herdsman" and "The Brother" are well-known previous works, and we all know her excellent plays. "Prince of Egypt" is by far the best of her writings so far, and we predict that an appreciative and large audience will soon join in its reading.

Pastor's Half-Minute

"Would you pray for a fellow?" This was the head-line as it looked out at me from the editorial page of ZIONS HERALD. Before I read the article itself I thought of the poor fellow who found his way to my office the other day. He said he was hungry. He needed a job. He wanted some money. But, maybe just because he was speaking to a minister, he used exactly those same words, "Would you pray for a fellow?" And I promised him I would.

Then I read the HERALD article. It was about the idea advanced by our new Executive Secretary of the foreign division of the Board of Missions and Church Extension of The Methodist Church, Dr. Eugene L. Smith, a "Missionary Angelus" around the world. He does not have in mind any high-power promotional program, just a quiet, person-to-person compact that at six o'clock each day Christian people the world around will pause for just a moment and lift a sincere prayer that God will give wisdom and strength to their fellow Christians so that the business of building a better world will go forward to a successful conclusion. Thus Christians from behind the Iron Curtain would become one with Christians on this side who are just willing to "pray for a fellow" who is facing the rugged responsibility of witnessing to his faith where it means danger and even death. According to Dr. Smith there would be a demonstration of spiritual unity and power the like of which has not been seen by modern man.

Why not say a hearty Methodist "Amen" to this suggestion? People in Africa, Great Britain, Italy and two the Americas have received the idea with enthusiasm. When it's six o'clock each evening the Missionary Angelus is being observed by a great number of earnest, God-fearing people around the world. Their number is increasing hourly. There will not be any ringing of bells in the churches. No mimeographed formal prayers will be provided. The preachers will not harangue us from their pulpits. This simple announcement will come only to those who read the Pastor's Half-Minute. It simply depends on whether or not YOU who read this will earnestly try the Missionary Angelus suggestion. "Would you pray for a fellow?" — Reprinted from the Washington Avenue Methodist Church *Chimes*, Kansas City, Kansas.

Deplore Communist Trial

NEW YORK (RNS) — A statement issued here by the Fellowship of Reconciliation, a national religious pacifist group, described the recent trial of the 11 Communist Party leaders under the Smith Act as "a regrettable event in our national history."

It also expressed hope that the Supreme Court would declare the act unconstitutional and favored granting bail to the Communists pending appeal.

The F.O.R. said no attempt was made at the Communist trial to prove that the 11 "had committed actions which threatened the lives of government officials, for example, or the existence of the government itself." It maintained that the Smith Act penalizes "advocacy and teaching" of violent overthro of government.

According to the statement, the F.O.R. a group of persons who are on religio grounds "committed to the rejection of violence and war" and who consequent have "no sympathy with the advocacy violence by the Communists or anyone els

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A Jew Educates Chinese Fo The Methodist Ministry

A Jewish business man of Washingto D.C., will finance the seminary education two Chinese men preparing for the Met odist ministry in China. He asked that gift be accepted following a talk made the Rev. J. Harry Haines at a luncheon me ing in Washington recently.

Mr. Haines, on furlough from Chungkin spoke on the crisis in China. Afterward t donor asked Mr. Haines what he could to help prevent the church from being ove come, and a scholarship gift of $1,000 a nually for three years was arranged.

Mr. Haines, born in New Zealand, we to China in the service of the China Inla Mission and later joined forces with t Methodist mission in West China. Chengtu he met Miss Loma Ruth Housle a Methodist missionary from Ohio, and th were married in 1944. They are now furlough in the United States, where M Haines has received citizenship papers. Th plan to return to China with their two ch dren.

Young Adults

More than two hundred young adults fro about a score of churches in the Boston d trict heard Dr. Frank Jennings, executive se retary of the Massachusetts Council Churches, describe the slowly evolvi growth of the ecumenical church in Ameri at the District Young Adult Fall Get-togeth Nov. 6th at Parkway Methodist Church Milton, Mass. Dr. Jennings pointed out t urgent need for Christian churches to co-o erate on the community level in the task serving the needs of people where they liv He told of the great progress being ma and predicted an even greater advance with the next ten years. Dr. Jennings used as topic, "Protestant Unity — Hope or Fact

Lawrence L. Clampit of Newton Centr Mass., was chairman for the Fall Get-togeth and presided over the session at Milton. Mi Joanne Bossi of West Roxbury led the wo ship service which preceded the addre Others to take part were Harold E. Walto district president of the Young Adult Fe lowship; Dr. R. M. Pierce and the Rev. Ne Bachman of the host church; District Supe intendent Willard C. Arnold; and the Re Francis C. Wilson, district advisor. It w reported that twelve churches had observe Young Adult Sunday in their morning se vices in co-operation with the project inaug

ed by the young adults this year for recnition in a special service.

The meeting was the most enthusiastic sesn held by the district organization of ung adults since its organization about two rs ago. A fellowship hour after the meet-g provided a pleasant get-together, with reshments being served by the young ults of the Milton church.

onor Protestant Minister

New York (RNS) — Some 400 East Side idents, most of them Jewish, paid tribute re to a Protestant clergyman.

The occasion was a testimonial dinner for . Donald J. Walton who has been pastor DeWitt Memorial Church here since 1922. serves parishioners of more than a score nationalities.

On Jewish holidays, the bells of Dr. Wal-'s church sound, and Hebrew music is yed.

The dinner was a kosher meal. The speech-were made by life-long residents of the st Side, as well as many who, born and sed there, have since risen to influential sitions.

A plaque was presented to Dr. Walton on alf of the East Side Chamber of Comrce. Dr. Samuel McCrea Cavert, general retary of the Federal Council of Churches, t a message of praise, and Dr. Walton's ghbors offered a citation hailing his "symthetic appreciation for the people of all ths."

ennett Celebrates nniversary

Greensboro, N.C. — "If the greatest thing the world is the human mind, then the atest business in the world is the training that mind," said Dr. James R. Reynolds, uston, Texas, speaking at Founder's Day rcises at Bennett College on Tuesday, Nomber 1st.

The occasion marked the college's seventyth anniversary, twenty-four years of which ve been devoted exclusively to the educan of young Negro women. Dr. Reynolds, e of the first schoolmasters of the race, aduated from Bennett in 1895.

Likening the mind to God, the former colge professor and dean of Wiley College d, "The mind conquers all things, yet itf remains unconquered. It reaches out to beyond to something high like heaven, something great like God."

Recalling the days following emancipation and the desperate need for educational training, Reynolds depicted the journey into the South of "godly men and women" who came to "suffer and to serve."

"They came to bring hope," he declared, "carrying the Bible in one hand and the precious gift of learning in the other. The gift they brought obscured the hand of the giver."

Paying tribute to the pioneers who gave birth to the college, Reynolds, who is familiarly known as the "math wizard of the South," said, "When Lyman Bennett gave his life in raising the first $10,000 for Bennett College he planted the seed of which the old Bennett was the bud. In 1926, when the school became a college for women the bud blossomed into flower."

"The old Bennett did the yeomen service for your generation," he told the students, "and Mrs. Pfeiffer was the new Bennett's angel."

Admonishing the students never to accept defeat, he related the struggles of men and women like George W. Carver, Marion Anderson, President Jones and Ralph Bunche to achieve success. "Booker T. Washington stole the keys from the hand of destiny," he declared, "and made the prophets lie. You can do the same."

"Robert E. Jones," he continued, "advocated placing Bennett under the auspices of The Methodist Church because he believed in the possibility of women. A Bennett graduate, he was the first Negro bishop of The Methodist Church. You are living testimony today of the success of his belief. You are the lever by which we can raise the human race higher than it has ever been before, for the hand that rocks the cradle rules the world."

"Take up our quarrel with the foe," he pleaded, "to you youth, we aged pass the torch; forever hold it high."

Heads Korean Red Cross

Seoul, Korea (RNS) — Dr. J. S. Ryang, former general superintendent of the Korean Methodist Church, has been elected president of the Korean Red Cross, it was announced here.

A graduate of Vanderbilt University, Nashville, Tenn., Dr. Ryang was elected first bishop of the Korean Methodist Church in 1930, and served the full eight years permitted by the constitution of the church. Seventy years old, he has been active in many civic and national enterprises.

Protestant Gets Catholic Award

Columbus, Ohio (RNS) — Dr. Raymond Wiley Miller of Washington, D.C., a Protestant layman, was named here by the National Catholic Rural Life Conference as the winner of its 1949 distinguished service award.

A 32nd degree Mason and a member of the board of stewards of The Methodist Church, Dr. Miller has served on the Catholic body's board of directors since 1946. He was cited for upholding the rural group's principles and for his work in "the enrichment of rural living and the welfare of rural people."

In making the award, the Rural Life Conference expressed pleasure that it came "at a time when diverse influences seek to break down the unified good will and spirit of Christian tolerance so desperately needed to rebuild the world."

The Conference's Christian family award went to Mr. and Mrs. William J. Goode of Circleville, Ohio, the parents of 11 children. The Goode family, Catholics, live on a livestock and corn farm. They own 145 acres of land and rent an additional 340 acres. They were cited for possessing all the essentials of a good family life.

Norris E. Dodd, director general of the United Nations Food and Agricultural Organization, a convention speaker, declared there was no hope for permanent peace in the world so long as hunger and want exist.

"I do not believe that men or governments can safely or in good conscience stand idle and complacent while so many of their brothers are hungry, ill-clad, miserable and desperate when action to relieve them is possible," he said.

He warned that collective action by nations was needed to avert the problems of surplus and shortages of food. He repeated a plea for the formation of an international clearing house for commodities, and promised that the U.S. stood ready to send agricultural experts to any foreign country to assist in the complete restoration of its land-producing facilities.

Dodd said his group's aim was to help under-developed and underfed nations to produce more food and to "unshackle trade" so that farmers in countries capable of producing more than their own people consume need not fear ruin if they produce to capacity.

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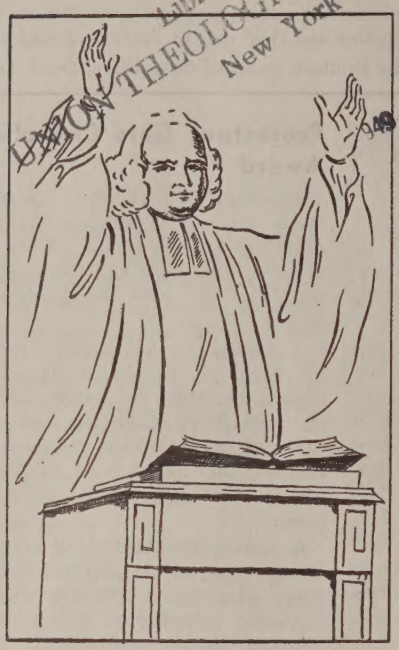

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St. Paul's Methodist Church, Lowell, Mass. Charles W. Jeffras, *Minister*.

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